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ABSTRACT

Based on the experiences of 52 Navajo teacher aides in a 10 week training course (1974), this teacher aide guide book for all grade levels is primarily descriptive, though "helpful hints" are provided for teacher aides in Bureau of Indian Affairs schools for Navajo children. Emphasizing the importance of the teacher aide's role in the "team teaching process", teacher aides are encouraged to envision their role as a "vital link in the team teaching process" and to seek further professional training so that they ultimately qualify as teachers. Brief sections on the American Indian, in general, and the history of Indian education, in particular, are followed by chapters dealing with: curriculum development (definitions, contributions, and suggestions); language arts (emphasis on the importance of communication skills); the English phonetic system (illustrations, arranged for easy reproduction, include pictures with written and printed alphabets); storytelling (the art of stimulating storytelling is described with examples of stories told by children); creative activities (25 specific activities); counseling (approaches); parent/teacher relationships and parent/teacher aide relationships (emphasis on the importance of communication); role differentiation (examples of practices considered both helpful and detrimental to the teaching-learning process); and illustrated creative projects. (JC)

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EMERGING ROLE

of the

TEACHER AIDE

in

NAVAJO EDUCATION

A GUIDE BOOK

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Edited by: WAYNE T. PRATT
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1974

PREFACE

This is an unusual teacher aide guide book. It is based on an experience; that of 52 Navajo Teacher Aides in a 10-week training course. It is not based, per sé, on what teacher aides should do. Other authors have pre-empted us. It is based on what Navajo Teacher Aides actually do, or may do. Then the book provides helpful hints as to how they might upgrade their performance in their role as teacher aides in BIA schools for Navajo Indian children.

The title was chosen to reflect a point of view: namely, that the aide need not remain a "paper shuffler," but rather through his or her own efforts, can become a vital link in the team teaching process. The title connotes (emphasized in training) that the teacher aide, has a reason to seek further professional training that leads to becoming a fully qualified teacher.

The teacher aides are listed in the page that follows. In effect they are the co-authors. It is their book. It is intended to reflect some of the highlights of their training. However, we are sure that they, along with us, are happy to share this experience with you.

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* * * * * * * * * *

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Hazel M. Claw	Chinle
Elizabeth A. Coochwytewa	Dilcon
Robert J. Curley	Shiprock
Vera M. Damon	Chuska
Sam DeBoise	Jones Ranch
Rhonda C. Ellis	Kaibeto
Ann Etsitty	Tohatchi
Irene P. Foster	Teec Nos Pos
Lucy R. Gean	Many Farms High
Elise Gorman	Hunters Point
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Caroline Joe	Cottonwood
Teddy Joe	Dzilth-na-o-dith-dle
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CHAPTER I

ALL ABOUT AMERICAN INDIANS

Teacher aides of Indian heritage are called upon constantly to interpret Indian life to non-Indian teachers and others. Thus a brief overview of American Indians and Indian life is presented in this chapter. Also this is the type of material that should find its way into the curriculum of the school enrolling Indian children. The material is organized for easy presentation to those learning about American Indians for the first time.

Point Number 1. There Were Not Very Many.

There never were very many American Indians; that is, people living in what is now continental United States. The most optimistic estimate was about a million American Indians living here at the time that Columbus discovered the islands off our Southeast Coast. Most researchers tell us there were about 800,000 Indians living in hundreds of small groups, bands and tribes. Only a few large groups or tribes had been formed into what one researcher called, the rise toward civilization.

Point number 1 tells us a lot about American Indians. It helps to explain child and wife stealing, bartering and the nature of local, local government in the small Indian community. Mankind has usually developed strict taboos against marriage of close kin (even though close kinship was determined quite differently between the various groups). Hence to get a wife or a child from a different group became a high value.

Government in the small group was face to face government in which all or nearly all of the adults took part. It was so local in character that it is best described as local, local government. Change was effected by unanimous or near unanimous action by the group.

The largest concentration of Indians was on the west coast and in what later became the state of California. It is estimated that between 100,000 to 150,000 Indian people lived there.

Point Number 2 - Indians are Different

Probably the greatest mistake non-Indians make in their relationships with Indians is to "place them" all in the same mold; that is, to stereotype them. Indians, as individuals, are quite different. Tribes differ very much in many, many ways.

Traditional Indian homes were different. The Eastern woodland Indians lived in log homes. Some were large multi-family dwellings (Iroquois groups particularly). Others lived in a log cabin. The early pioneers copied it. They pitched the roof a little higher and put a fire place in it. This became the "model" home of the non-Indian settlers and was extended throughout the west.

Indians in the Northern woods lived in the wigwam, a tentlike structure covered with bark. Not many Indians lived in the skin covered tepee. Skins were too difficult to get prior to the horse and the gun. After the horse was introduced by the Span-

ish from Mexico the Great Plains was populated by various Indian groups and the tepee became the standard abode.

The plank house, another multi-family dwelling, was the principal home of the Northwest. Logs were split into planks and from afar the building would resemble a large, low-roofed industrial-type building. It housed from 20-40 families. Some few dwellings were constructed from the huge trees of the Northwest. The logs were tied together by thongs which had to be replaced every two or three years. Unfortunately none of these mammoth structures have remained for us to see today.

Along the Rio Grande and as far west as the Hopi villages, the Indians built a pueblo type home of mud, rock and adobe. Two old Pueblos, Acoma and Old Oraibi, claim to be the longest continuously inhabited communities in the U.S. A section of the ceiling beams from a kiva (partial underground ceremonial chamber) at Old Oraibi was dated at the University of Arizona. The trees from which the beams were made were harvested around the year 1000.

Other Southwest Indians traditionally used brush, mud and adobe to construct dome-shaped homes, arbors and windbreaks. The Pimas and Papagos changed to a rectangular type of adobe house that is still used today. The Apaches constructed the dome-shaped "kowa" from the yucca plant (called bear grass).

Thus Indian people lived quite differently. They were farmers, gatherers, hunters or fishermen. Most Indians were peaceful

prior to the advent of the horse. It was no fun to walk 150 miles to fight. Notable exceptions were the Iroquoian bands that had moved up from the South and had already formed into larger tribes at the time the Pilgrims landed at Plymouth Rock.

Physical Features Differ

There is no standard Indian physical type. All Indians do not have high cheek bones; nor do they all resemble the Sioux, featured on the Buffalo Nickel. Indians came in all the known physical types. Some were short, stocky and slightly heavy set; others were tall and big. Some had round, moon faces; while others had long, thin faces. All avoided the two color extremes, none were all white (a few albinos excepted) and none all black. They came in all shades of brown and tan. Only a few had skin color of a reddish cast. Indians tended to be fairer toward the North and darker in the South due to climatic conditions over a long period of time. There were exceptions to this rule of thumb, suggesting migration and movement among certain groups.

The men, in many Indian groups, had no beard and virtually no facial hair of any kind. A short fuzz grew and this was plucked at and out constantly during their teen years. Some other Indian men had distinct whiskers but no all-over beard. Navajos who let their whiskers grow down each side of their mouth resembled the Tartars of Asia.

Languages Differed

Indians spoke literally hundreds of different languages and dialects, many of which have defied classification into the larger language stocks and families.

One of the more recent classifications of Indian languages has affected Arizona Indians. The language of the Pimas, Papagos, Hopi, Chemehuevis, and Paiutes was once referred to simply as Shoshonian. It is now known that the Shoshonian family of languages really belong to a much larger group of Indian languages called Uto-Aztecan. As far south as Mexico City and as far north as the Utes many of the tribes in between spoke a related language. This did not mean they could converse with each other (except for some very closely related Indians like Pimas and Papagos). Navajos and Apaches speak an Athabascan language. Their language "cousins" are found in Northern California (Hoopas), Southern Canada and Alaska.

The Indian sign language was a popular inter-communication language during the era when the Indians occupied the Great Plains. They came from everywhere speaking different languages; hence the great need for a common language. After Coronado came up the Rio Grande river in 1540, Spanish became the inter-communication language for the Pueblo Indians and others in the Southwest.

Many Indians were bi-lingual; that is, they could speak two languages. Dr. Jack Forbes has collected evidence that many California Indians were tri-lingual. He found the man often secured

a wife from another tribe; hence the children spoke both the language of the mother and the father. In addition there was a trade language that the man needed to know to trade and barter with neighboring groups. It is no wonder that most reservation Indian children today speak two languages.

Values and Cultural Patterns Differed

The real differences among Indian tribes is in the way they did things, their patterns of life and what they valued. Some few Northwest Indians placed a high value on the accumulation of material things while the Sioux developed a high value in giving things away. The Apache man had one of the longest adolescense or growing up periods known before he could marry. Then he married a girl nearly one half his age. The Pueblo Indians on the other hand, married in their middle teens because of the importance of man-power to maintain the group.

Ceremonies differed but neighboring settled groups often borrowed from each other. Male and female roles differed widely. Some Indian men could not dig in the ground. That was a woman's work. Local government differed. Some groups had no visible chiefs, only head men whose opinions were respected highly in the decision-making processes. Some few tribes, like the roving Apaches, had strong local leadership patterns. Indians that raided or fought had chiefs. In a fight or raiding party there was no time for consultation. Child rearing practices differed. In some groups (Pueblos) the child was talked to and talked at much

of his waking hours. In others (like Apaches) only the youngest of the family became the focal interest of the family. Other children were expected to learn by watching and listening; only seldom were they instructed directly.

Point No. 3 - Some Likenesses Among American Indians

Despite their wide differences, there tend to be some general likenesses among the American Indian Tribes. These likenesses provide a sharp contrast to the values and cultural traits identified with Western culture. The general likenesses are discussed here in contrast with Western cultural values along with their meaning in the educational process.

Cooperation Vs. Competition

These are big words but they express very well the contrasting broad cultural values between Indian and non-Indians. Indian groups are defined as cooperative societies while non-Indian groups in America are defined as competitive societies. Ample research shows how the lack of competition (except in physical activity) affects many, if not most, Indian children in school. They may discourage each other from achievement, oppose any display of above average ability by an individual student or feel strongly the inside conflict that goes on between conforming to the group mores against excelling to one's potential.

The non-Indian child is constantly "bombarded" with, "What did you learn at school today? or How did you do on your test?

These are the earmarks of the competitive culture and provides a strong motive for the child to succeed. This motive may not be evident in the Indian home. At least it is unexpressed.

Shame Vs. Guilt

Indian societies are often referred to as shame cultures. The English word shame is picked up readily by an Indian mother. She admonishes her children with "shame on you" for this or that. She means that the people disapprove and will laugh at you or make fun of you. This is a control technique. It is a form of ridicule. It does not mean, however, that what the child is doing borders on sin or deep wrong-doing. It does not carry the same connotation as guilt.

On the otherhand non-Indians use guilt as a control technique. It is used in the home and the school. The child is made to feel "guilty" if he does not conform to group standards in even such things as doing one's school work, prompt attendance and good conduct.

If the reservation child comes late to school, he had a reason for being late. The school personnel may not like his reason. The teacher may not understand why he or she cannot produce the feeling of a mild form of guilt on the part of the Indian child for tardiness.

Kinship, Locality Vs. Roles and Status

Our basic attitudes and motivations are determined by our cultural values. With Indians kinship and the local community play an important part in determining inter-personal relationships. All societies have roles and positions of status within the group. The terms, however, are used here in a restrictive sense.

For example, when a non-Indian meets another non-Indian for the first time. After getting his name his first question is usually, "What do you do?" He needs to know what the stranger's role and position are in society in order to know how to feel about him. If the stranger is a fireman, policeman, doctor, lawyer, merchant, teacher, or etc., the non-Indian has an automatic attitudinal relationship with the person. His culture provides this.

On the other hand, if an Indian from Tuba City meets another Indian from Crownpoint (across the Navajo Reservation) for the first time, he would not say, "What do you do?" He might say, "Who are you kin to?" Your Clan connections? or even the locality. These are important determinants of basic attitudes.

The Editor of this paper developed a short demographic study involving Navajo families in the Tonalea area, north of Tuba City. In trying to understand expressed adverse feelings toward certain Indian officials in Tuba City, questions were asked. Many times individuals said, "He doesn't belong here. He belongs at Steamboat Canyon" or some other Navajo community.

Non-Indian teachers need to know that Indian children and their parents build their relationships with the outsiders solely on the basis of their inter-personal relationships with them. The fact the non-Indian has a degree of "status" on the outside community does not carry over to the Indian community. There the people will learn to love, dislike, respect or whatever depending entirely on the interpersonal relationships developed with the Indian individuals in the community.

Local, Local Government Vs. the Big Democracy

Western culture has a background of the Magna Carta, the Bill of Rights and the Constitution. These are focal points for the long struggle for individual freedoms and rights. Indians do not have this kind of background or concepts of individual rights.

Indians today seem to have difficulty in operating tribal governments on the rule of the majority. It is in sharp contrast to procuring unanimity which characterized the traditional Indian government in the small community. Indian people still have difficulty in accepting the fact that their representatives (even in tribal government) are going to speak and act for them. If they understand this process which is used in the big democracy, many do not seem to accept it.

The implication for the school is clear cut. Indian children need experience in the processes of the big democracy. What better place than the school to gain the experience of serving on a

committee, serving on a board or representing the class in student government activities.

Compact Living Vs. Space

Most reservation Indians live in small or close quarters in comparison with Western cultural practices. Indian people value compact living. They seem to feel secure in close quarters. They achieve, through psychological isolation of the sexes, the same results that non-Indians feel they achieve through physical isolation of the boys and girls. There may be also some concomitants to compact living in relation to the security of the child in the home that has not been recognized by non-Indians.

Time, Work and Saving

Dr. Ben Reifel, A Rosebud Sioux and former BIA Area Director and U.S. Congressman, has isolated the differences in concepts of time, saving and work, as probably the most important cultural differences to be found between "Indian systems of living" and the "American way of life". He describes the Indian concepts in the following: (Indian Education, April 15, 1957)

> Time, in the sense of measuring, duration by clocks and days-of-the-week calendars as we do, is not important to the person caught in the Indian way of life.
>
> Saving as a means to achieve economic development has not been a part of the economic life of the Indian in his nomadic state where he lived largely by hunting and food gathering (direct appropriation).

> Habituation to hard work, including drudgery for over a period of years, if necessary to earn a living, was not in the Indian system particularly for the men.

On the contrary for most Americans, the entire socio-economic system evolves around time, work and a financial process involving money management.

All Cultures Are Utilitarian

This is another way of saying that the values of Indian people, like those of all people, are never static. Indians change, like all people, when they can see a value in the change and can gear the change into an already operating system.

Some Papago Indians were known to travel 400 miles into Old Mexico to have a priest christen their baby. They did this because it had such great value to them. In their thinking probably the greatest "good" that could happen to a child was to get a name as they believed from the gods. The naming ceremony was one of the most important ceremonies among certain of the Southwestern tribes. The educational process actually began with the naming of the child. The child was constantly reminded of what his name meant. This was a technique in personality development. The naming ceremony is still retained among some Hopi Indians.

In twenty-five years the pick-up truck has replaced the wagon on the Navajo Reservation. The TV antenna is another visuable evidence of a utilitarian value in traditional Indian homes in the Southwest.

This understanding, along with the tremendous strides that various Indian groups have made the past 25 years in education and economic development, should be of great encouragement to teacher aides and other educational personnel.

Point Number 4 - Indian Contributions to American Life

Indians have made a tremendous contribution to our way of life. Yet the average person of this country has very little knowledge of these contributions; hence no deep appreciation of them. Many products that we take for granted in everyday life have come to us through Indian origin. Corn, beans and squash, the staples of "Indian diet", head the list. The "Irish potato" might be called the "Indian potato", for the Indians of the Andes developed it from a little wild plant. So were the sweet potatoes, which Columbus found growing in the islands off our shores in 1492. Tomatoes were once thought to be poisonous by white men and the first settlers called them "love apples". But the Indians had been getting their vitamins from them for centuries without realizing it. Chocolate, vanilla, maple sugar and syrup, tobacco and pipes, cashew nuts, peanuts and pineapples were borrowed from the American Indians. They used chili peppers for unnumbered years. In fact, some South American tribes were known to have burned them to drive off their enemies. It might be said that "gas attacks" had an Indian origin.

The products mentioned were domesticated by Indian people through countless generations. By way of comparison, one researcher has

pointed out that, despite the wonders of modern agriculture, it has succeeded in domesticating only one plant in our lifetime. That is Quayle, the rubber plant, and that was done under the stress and needs of the great World War II.

Americans have given our rivers, towns, cities, and states Indian names. The early pioneers copied the kinds of Indian homes they saw. They learned from the existing agricultural practices of the Indians. It was Indian people who first showed how to do certain types of irrigation farming.

The English language has been enhanced by the additions of caribou, caucus, chipmunk, hickory, mackinaw, moccasin, moose, okra, opossum, papoose, pecan and several hundred more words. Many concepts and ideas have been borrowed from the Indian people. Our language has been beautified by them. For example, we always had used the two words great and spirit. But by putting them together, as some Indians did, we have a new and a fuller concept of the Divine Being.

Americans have already borrowed a great deal of "know-how" from Indian people, yet there is so much more that might be learned from them. Particularly helpful might be a refresher look at local governments, in which almost all adults take active part. In the traditional Indian groups, change is predicted on evidence that approaches unanimity rather than like the Western cultural concept and practice of the "rule of the majority". Their way, of course, is more time consuming and takes greater patience and effort to achieve the wide understanding that leads to near

unanimity of action. However, it results in greater stability of the local group.

Indian ceremonials have enriched and contine to enrich the American scene. Many of the truly colorful ceremonies still being practiced as a part of the Indian way of life may be seen in various sections of our country. In reservation areas of the Southwest particularly, some of the ceremonies are being given today very much as they were in pre-Columbian times.

Point Number 5 - Indian Problems Today

In comparison to other Americans, reservation Indians face difficult and often overwhelming problems. While the problems are overlapping, interrelated and one affecting another, they are discussed separately.

Language

Probably the most obvious problem faced by many Indians is that of language - the effective use of both oral and written English. Much of the thrust of the school is directed toward language. Reservation Indians especially are likely to suffer two kinds of handicaps in the use of the English language. The first results from English being the second language. The other results from limited reservation experience. The first is easily understood, well documented and much attention has been and is still being given to it. So extensive are the writings about this subject

"English as a Second Language" that the U.S. Office of Education has published a large bibliography of important works in this field.

Less well recognized is the effect of limited experiences on the proficient use of language. Language reflects life. When life experiences are limited or restrictive, then language is affected. The Ford Foundation recognized this relationship long before ESEA and other poverty legislation. The Foundation provided pilot grants to ten major cities to attack educational problems (primarily language) of children living in slum areas. Keep in mind the children were not bi-lingual. They only had one language but spoke it insufficiently to express ideas. The Superintendent at Washington, D.C., said:

> "The child who is blocked by the inability to use language is a cripple in his own sight. Correctness and ease in communicating are signs of respectability. They are means of preventing juvenile delinquency and of opening doors to employment and culture otherwise forever closed."

The D.C. plan emphasized field trips into the community and the use of audio-visual materials that would generate conversational language. Another city described their plan for the children in the following:

> They will be taken on field trips at least twice a week, on hikes and fishing trips, to museums, parks, business establishments, farms, and factories. They will be exposed to an abundance of picture books and stories. Their classroom will be outfitted with a television set and a tape recorder. All the curriculum

activity of this additional half day of instruction will be aimed at building a background of experience and understanding which can later lend meaning and motivation to learning to read.

Does all this apply to Indian children? The answer is yes, supported by ample research.

The task of learning English is not a hopeless one. Consider the Indian boy who wrote the following beautiful poem. He learned English as a second language on the Hopi Reservation.

THE YOUNG YEARS
by Kedric Outah - Junior

And time ran on like a silver ribbon,
Like a silver ribbon all unwound,
Like yards and yards of silver ribbon
Looped on the stars and trailing the ground.

Mostly the river was star-imprinted
But rarely, stippled with silver rain;
Life was a shining birthday present
Wrapped in shimmering cellophane.

And time ran on like a silver ribbon
While I thought only of being glad.
I never once thought of holding it,
It wouldn't have waited if I had.

Health

Probably the greatest indictment against the efforts of the Government to help Indian people is the fact that they, American Indians, do not live as long as other Americans. Despite tremendous strides made by the Indian Division of the Public Health Service since 1955, Indians still have death rates for infants, maternal deaths, cardiovascular diseases, accidents, malignant

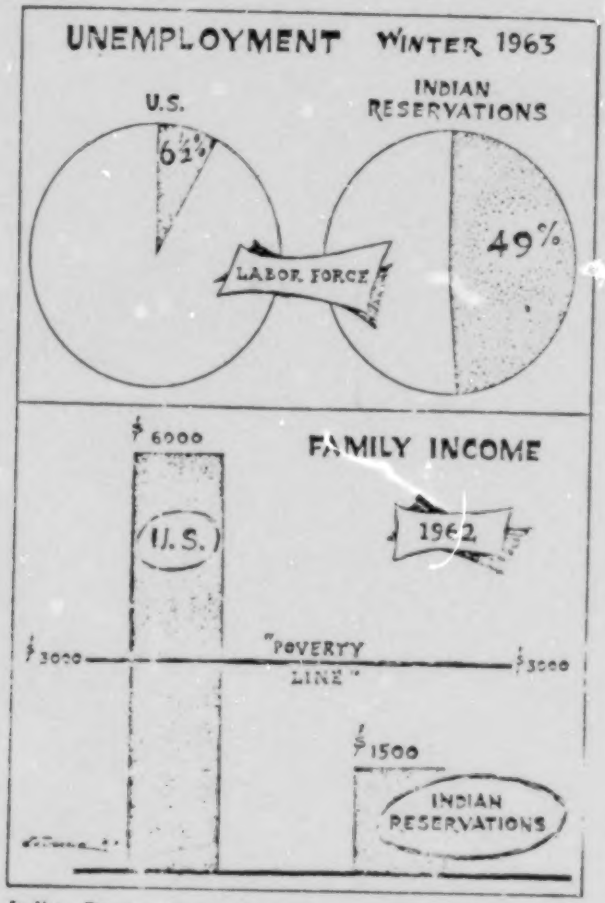
Neoplasms, Cirrhosis of the liver, Influenza and Pneumonia, Diabetes, Tuberculosis and Bronchitis all in greater proportion than other Americans (based on latest 1969 rates given in 1974 PHS report - Indian Health Trends and Services). Indian deaths from accidents on a percentage basis are over 3 times greater than in the general population, while Indian deaths from cirrhosis of the liver and tuberculosis exceed deaths in the general population by 4 times.

A PHS study involving 7 widely scattered reservations found that the clinical evidence of disease was inversely proportionate to the educational level of the Indian people. In other words, the higher level of education of the people, the less evidence of disease was found. This fact, together with the prevalence of infectious diseases that respond to treatment, strongly points to the need for greater and more intense health education in the programs of the school.

Poverty and Unemployment

Since poverty is the prime result of unemployment, perhaps it should be mentioned first. The chart that follows graphicly portrays the problem. While the chart was developed in 1963 and family incomes have been raised by inflation there is but little evidence to show much improvement in the overall economic conditions on Indian reservations. Increased economic development, poverty programs and housing development have helped some. At the time the chart was made, Indian family income was below

the lower fifth of all the families in the Nation. No statistics could be found to show this ratio has changed today.



Indian Bureau chart compares unemployment and family income of Reservation Indians and those of the general American population.

A May 1973, Report of the U.S. Commission on Civil Rights says:

> Indians suffer, this report shows, from unemployment and underemployment. Their unemployment rate is staggering just under 40 percent in New Mexico and between 50 and 60 percent in Arizona. This contrasts with an unemployment rate among the general population of 5.4 percent in New Mexico and 4.1 percent in Arizona. The median income of Indian families is some $3,000 below that of the general population in New Mexico, and $4,500 lower in Arizona.

Alcoholism

Along with an estimated 9 million other Americans, the excessive use of alcohol is a serious problem among many, if not most, Indian groups. Most tribes do not have strong mores or taboos against its use. Most Southwestern Indians in pre-Columbian times made a mildly intoxicating drink which was consumed on very special occasions. Some tribes made it from the cacti bloom and others from corn. It took large quantities to produce mildly intoxicating effects. Its use did not tend to create social problems. Hence there were no taboos developed against its use. When non-Indian people came they brought 80 and 100 proof spirits. Instead of taking days to become slightly intoxicated the effect was produced in a short time. The excessive use of alcohol is a major contributing factor to Indian deaths by accidents and to severe social disorganization among certain groups.

Self Image

This problem is sometimes referred to as a loss of pride in one's heritage. It seems to be a greater problem among certain tribes than others. Research involving Indians in Alaska, the Northwest and certain Southwestern tribes clearly defines the problem.

A former Guidance Director at the Sherman Institute gave a personality evaluation type test to 1,000 Indian teenagers. While there were considerable differences in the reactions by tribal

groups, a majority of all the students identified three negative phrases that "fit them". They were (paraphrased):

I am not smart.
I am not important.
I don't impress my dates.

These responses are just the opposite of the self concepts held by modern teenagers in the general population. They consider themselves as smart and important. It is hard to believe there are modern teenage boys who feel they have no sex appeal. But such was the findings among the Indian teenagers in the BIA school.

Other Problems

Research has identified other problems facing Indians generally. These are (1) transportation, especially in the isolated rural areas; (2) prevailing attitudes in the towns on the periphery of the reservations; and (3) undereducation at a time when the labor markets are demanding the skilled and highly skilled applicants. Young people today are entering the world of work when there is virtually no market for unskilled labor.

CHAPTER II

NOTES ON HISTORY OF INDIAN EDUCATION

Introduction

Education is not an invention of the white man. All bands and tribes trained their youth--for initiations into adulthood, for hunting, for homemaking and all that youth needed to know to participate effectively in and with the group. Perhaps we should say that Indian education began with the first Indian family. The child learned sizes, shapes, distance and measures from his mother or "mothers" (all the women in the child's life). Stories, legends, listening, talking to him and talking at him became part of his training.

The formal recorded history of Indian education begins with contact with Europeans. To understand what was done and more particularly, why, it is necessary to understand the world at the time.

15th Century

The 15th Century set the stage for the religious, social and political turmoil that characterized the Western world. The times may be described in the lives of men and institutions.

- John Huss, a reformer had burned as a heretic
- Jon of Arc, a 19 year old, was burned as a heretic (but later canonized)
- Martin Luther, 1483 - 1546
- Henry the VIII, 1491 - 1547

- Savonarola, Italian Dominican Monk did not make it to 15th Century. Condemned by the Catholics, was burned by the Protestants at Geneva in 1498.
- Spanish Inquisition

This was the Western world when Columbus made the first contact with Indians in the Western hemisphere in 1492.

16th Century

The Jesuits are credited with the first formal effort to educate American Indian children.

1568 - Jesuits took some Florida Indian children to Havana, Cuba for schooling.

17th Century

Much of the political, economic and religious turmoil was brought to this country. The efforts in Indian education were aimed primarily at conversion to the Christian faith.

1617 - King James I ordered his Archbishops to raise money for Indian schools in Virginia.

The Virginia Company gave colonists £10 for each Indian child they would instruct in their homes. Under this program John Rolfe, a young Virginia planter met and married the teenage daughter (Pocahontas) of Chief Powatan.

1638 - Harvard College opened for the "education of the English and Indian youth of this country" and "to supply replacements for the ministry to save Indians from the Devil."

The Dartmouth charter declared its purpose to be "the education and instruction of youth of Indian tribes of this land in reading, writing, and all parts of learning which shall appear necessary and expedient for civilizing and Christianizing children of pagans, as in all liberal arts and sciences, and also of English youth and any others."

The Princeton charter expressed a similar concern.

1692 - Virginia chartered the College of William and Mary as a school for Indians.

18th Century

1765 - Rev. Wheelock opened Moor's Charity School and trained native ministers.

1775 - The Continental Congress appropriated $500 for the education of Indians at Dartmouth College.

19th Century

1819 - The Congress appropriated $10,000 for Education of Indians. It was called "the Civilization Fund."

1824 - Indian Bureau organized as a civilian agency under the War Department.

1849 - Public schools in Oklahoma started by Indians. Chickasaws approved the first funds.

1849 - BIA transferred from War Department to new Department of the Interior.

1868 - Navajo Treaty

1869 - Ft. Defiance Agency established.

Some other firsts for Ft. Defiance

- Mission School, 1870
- Boarding School, 1882
- Hospital, 1897
- Major Public School, 1954

1870 - Congress started regular annual appropriation for the education of Indians.

1871 - End of the Treaty Period (by an Act of Congress).

1879 - Carlyle School opened.

20th Century

1928 - The Merriam Survey - Caused major policy changes in Indian education.

1946 - 6,000 Navajo children were in school; 18,000 Navajo children of school age were out of school.

1954 - Navajo Emergency Education Program.

One researcher says the Nation discovers its disadvantaged children in the 1960's.

The 1960's

The Supreme Court ruling (1954) on separate education as being inherently unequal sets the stage for the happenings in the '60s.

1965 - Coleman Report, Equality of Educational Opportunity, prepared for HEW as a result of a mandate contained in the Civil Rights Act of 1964.

> "A . . . consideration to be kept in mind in examing variations in test scores and motivation is that school is only one factor affecting both achievement and motivation: differences in family background, and general influences of the society at large also have strong effects. Studies of school achievement have consistently shown that variations in family background account for far more variation in school achievement than do variations in school characteristics."
>
> The report also said that
>
> "The schools do differ, however, in their relation to the various racial and ethnic groups. The average white student's achievement seems to be less affected by the strengths and weaknesses of his school's facilities, curriculum, and teachers than is the average minority pupil's. To put it another way, the achievement of minority pupils depends more on the schools they attend than does the achievement of majority pupils." (Emphasis added.)

In other words, schools for disadvantaged pupils need to be better than ordinary schools if they are to redress the inequality. As the Coleman Report comments:

> "Whatever may be the combination of nonschool factors--poverty, community attitudes, low educational level of parents--which put minority children at a disadvantage in verbal and nonverbal skills when they enter the first grade, the fact is the schools have not overcome it."

1965 - Economic Opportunity Act of 1965

- Head Start
- Upward Bound
- Job Corps
- VISTA
- CAP Community Action Programs

1965 - ESEA Elementary and Secondary Education Act

- Funds to schools based on family incomes of less than $2,000.
- BIA participated a year later.

Study Groups

1966 - Interior and HEW advised against transfer of Indian Education to HEW but called for high quality programs.

1966 - Presidential study group authorized but never released public report - but results seen.

1966 - Commission appointed a National Indian Education Advisory Committee.

1967 - USOE hosted - National research conference on American Indian Education at Penn State.

1968 - Congress funded a National study of Indian Education.

1968 - President Johnson sent a special message to Congress on goals and programs for the Indian Americans.

A Brief History of Navajo Education

Navajo education really begins with The Treaty of 1868. It will be remembered that Article VI of the Treaty provided that the Navajo people pledged themselves to "compel their children male and female between the ages of 6 and 16 years to attend school." In turn the United States Government agreed to "provide school buildings and teachers to teach the elementary branches of an English education."

The first school was started in 1870 at Ft. Defiance by Federal funds provided the Presbyterian Board of Missions. This school did not operate too long, but it was a beginning.

In 1880 the Government opened the first Boarding school at Ft. Defiance for 200 pupils. It too, had rough going. The reports showed only 22 pupils in attendance four years later and by January 1885, there were only 33 pupils.

The idea of local education did take hold because some parents sent their children off to non-reservation schools like Carlisle, Sherman Institute, and Phoenix. Ten such schools were established between 1880 and 1900.

By 1928 only 35 percent of the 13,400 Navajo children between the ages of six and eighteen were enrolled in a school of any kind. It was at this time the Secretary of the Interior requested a thorough study of Indian conditions in the United States. The report emphasized the need for a change in policy from boarding schools to day schools where children could live

at home. Progress in this direction was slow due to lack of roads and other factors.

It was during this period that the Tribal Council approved a resolution authorizing the formation of Committee on Education of five members with power "to act as adviser to the Tribe on all matters of education affecting the Navajo Tribe and members thereof."

The Tribe has made many attempts at compulsory attendance. The first was in 1945 reaffirming the spirit and intent of the Treaty of 1868. The Tribal Council passed a resolution making attendance compulsory in 1952. On October 17, 1958 the Tribal Council passed another resolution with further reference to compulsory attendance. Still another resolution on attendance was passed on July 25, 1966. The text of all these resolutions may be found in Part I of the Manual for Navajo Community School Board Members.

Today BIA statistics show that 48,879 Navajo children between 5-18 years of age, are in school. Most of these children, 26,917 or 55 percent, attend public schools. There are 18,957 or 38 percent in Federal schools and another 3,005 or six percent in mission and private schools. The statistics (FY '73) show, 4,116 or seven percent of this age group not enrolled in any school.

CHAPTER III

CURRICULUM DEVELOPMENT

The role of the teacher aid in the curriculum process is first that of understanding (1) what a curriculum is (the total program of the school); (2) what the principles of curriculum development are; and (3) what contributions the aide might make to actual curriculum development. The Navajo teacher aide is in a unique position of understanding and suggesting the areas of Navajo life and customs that should be considered for inclusion in the curriculum of the school.

Brief notes concerning curriculum development along with the ideas, contributions and suggestions of Navajo teacher aides are reproduced in this chapter.

Because our society is so complex in this ever-changing world, education is the hope for the future. Communication is the major key in developing effective education which produces responsible citizens in our society. Education elevates people of any culture to a higher standard of living. Education fosters a self-respect in knowing that one is a contributing member of society.

Because the student of today is becoming aware of the problems in the world, he needs to understand communication in all its facets. Communication is an integral part of human behavior. As a result, language plays and continues to play a vital part

goals:

1. Develop physical, mental, and emotional health.
2. Develop moral and ethical values.
3. Develop skills for effective participation in the democratic process.
4. Develop the ability to communicate ideas.
5. Develop economic competence as a consumer.
6. Develop saleable skills and vocational competence.
7. Develop appreciation of the arts and sciences.
8. Develop zeal or desire for continuous learning and self-improvement.

Career Education

Career education is a composite of life experiences which includes formal and informal training which allow persons to become productive individuals in their personal lives, their families, and their communities. Every person is constantly learning or observing skills which he can adapt to his own needs for living.

Total Career Education Concept

Career education encompasses more than the investigation of job opportunities; it is a lifelong process in which individuals become aware of other content areas they will study. Vocational education and academic education must complement each other in order to result in career education. It is the responsibility of every educator--from teacher to administrator--to prepare all students to function at the maximum of their

4. Career education should be an integral part of the present structure of all schools.

5. Career education involves all subjects, all students, all educators, and the total community.

General Objectives of Career Education (K-12)

1. To make school more relevant to all students in terms of life and work.

2. To reduce student drop-out rate through a curriculum that relates subject matter to real career situations.

3. To assist students in their career and educational plans.

4. To prepare all students on an equal nondiscriminating basis, whether pursuing post-high education or anotner route toward life's work.

5. To maintain a cooperative working relationship among all staff members.

6. To include all students, all levels, all educators, and all subjects.

7. To bring about community involvement with school.

8. To operate at minimum costs, for it involves attitude change toward the teacher's mission and depends on teacher implementation.

9. To act as a humanizing nondiscriminating vehicle for all students.

10. To put career foremost, which in turn puts emphasis on the development of the self concept and the individual.

A teacher or a teacher-aide can help a student become productive and happier by counseling him in setting a goal which is realistic. The student should set his goal according to his capabilities--not too low or too high--a goal that he can reach. The student must set his goal high enough that he will have to work to reach it. A student learns about himself as

in the development of civilization. Man is able to transmit his heritage and culture from one generation to another through the use of language. Language functions at its highest level through listening, speaking, reading, and writing. These basic communication skills have been emphasized throughout the curriculum development which stresses the goals of a quality education.

The teacher aide serves as a liaison between the students and the community and should help the students understand their own culture. Language is the center and medium of culture, and the student should be aware of the contribution of language and its influence on other people of our culture--literature, history, and the arts. By connecting the four separate areas of language, literature, history, culture, and showing that each is dependent on the others and each gives something to the others, the student will find a new importance in learning.

The teacher aides have experienced the need for objectives and goals in a curriculum and have learned that the role of language in the learning process must be emphasized throughout the total curriculum of any educational system. They have also learned that quality education should help every child to prepare for a world of rapid change and unforeseeable demands in which continuing education throughout his or her adult life should be a normal expectation. Creativity should be encouraged and not stifled.

The teacher aide was able to establish the following educational

ability. Vocational education will develop the skills and abilities related to an occupation. Once individuals have chosen their careers and have learned these occupational skills, they must achieve certain skills of listening, speaking, reading, and writing through academic study in order to find and retain their jobs. By learning to communicate, students will synthesize their knowledge of their self-image and the environment of the community to understand the world of work and meet their personal needs for livelihood and leisure time.

If educators commit themselves to a career-oriented educational system early in the students' lives, the individuals will realize the reasons for a career and for the need of a formal education, and will develop an awareness of themselves, of other people, and of the world of work in which they live.

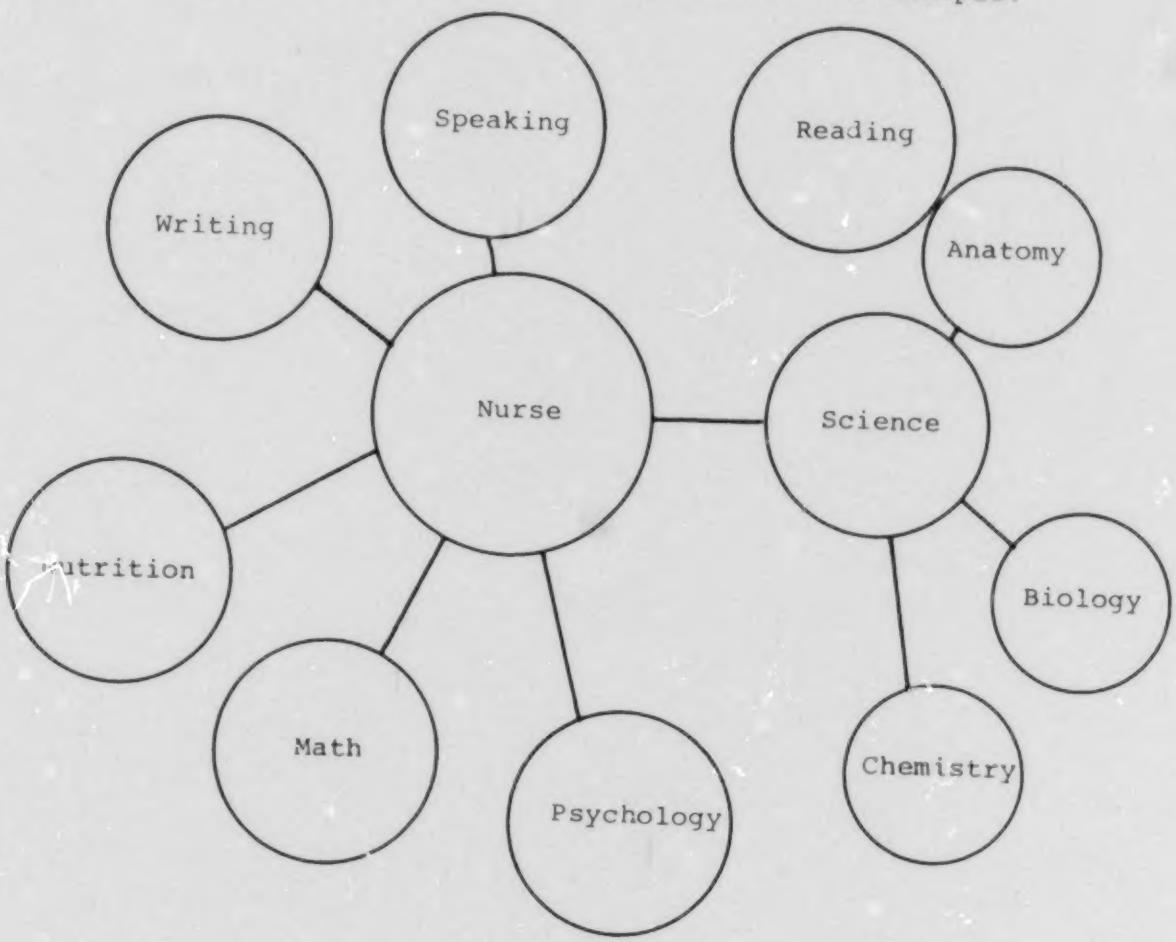
When vocational education and academic education are successfully employed into career education, the individual will become an effective and productive member of society in the home, community, state, and nation.

Career Education Parameters

1. Career education is a concept, not a program.
2. Career education enhances, rather than supplants, all educational programs. It serves as a vehicle to improve the learning process.
3. Vocational education is a significant part of career education, but career education is not synonymous with vocational education.

he comes in contact with people or as he listens to what others who have the knowledge and experience to provide valuable information which can help in his life, tell him. The student must want help or guidance and be open to suggestions. Once a student has set a goal, he must work toward it by not wasting time on useless tasks. Then he must realize that in order to succeed in the world of work, he must be involved in a period of training and learning in order to accomplish that goal.

In selecting his life's work, the child can make a cluster of related subjects or occupations which will help him see a need for preparation. This will take on a new meaning to his apprenticeship of life which is education. For example:



In completing the study of curriculum development each teacher aide developed his or her own concept of quality education. Some are quoted here.

What Is Quality Education?

From what I learned and heard from our outline, I gathered that quality education means a variety of educational processes that can give every child of every society level a positive direction or form to become a productive and contributing human being in his society and in the world.

Rose Largo

Quality education should help all children prepare for going into the world or everywhere they go. It should help the child in meeting different people in the world and take advantage of every opportunity he will face in the future. It should help him to be ready to accept any rapid changes in the world. It should help him in understanding his parents better and the environments at home and in school. The best thing it should do is to help him get a better education so he can reach a good high standard of living.

Alberta Perry

Quality education is the best education one can get. Anyone can get it if he works hard for it. It will help us to understand and appreciate ourselves and those that are around us.

Navajo teachers need the ability to communicate (through the Navajo language) ideas in writing, reading, and speaking. We badly need quality education in Navajo teachers and aides on the reservation.

Irene Foster

I believe that quality education is one which provides the pupils with information that is meaningful and has value. This meaningful information should be one that the pupil can utilize in developing and shaping his life in

preparing to live in the world.

The child should be educated to be broad-minded and to be able to always see that there are two sides to a story.

Quality education should be the kind which encourages pupils to want to broaden their horizons and to do this with the desire to keep on learning new things.

Hazel M. Claw

Quality education is the goal that should help children in gaining experiences in cultures, ideals, even of personal aims. It helps children to meet their distinctive needs and accomplish their individual goals, and also to learn to recognize and apply their basic values to new situations and experiences and to provide leadership and understanding.

Lucy R. Gean

Quality education should be geared to the special needs of each individual child or adult. The reason for this is so that each person can learn his abilities and disabilities so he can become a better citizen of society.

If things are thrown at him to learn without a good reason or cause, the person will be discouraged and eventually block his learning process.

Annie Tso

Quality education is vitally important in helping every child understand and appreciate his role in society as well as other cultural and ethnic groups. It also should help him to learn basic skills so that he can function better in school. In order to be a responsible citizen, each child should receive a quality education. Then too, if a child gets quality education, it should help him to be more creative and more productive in many fields. He can choose and prepare for the world he is going to live in.

Rhonda Ellis

Culture-Related Curricula Materials

Examples of culture-related materials developed by the teacher aides are presented here. Other materials discussed, but not fully developed included:

1. The Navajo Clan System
2. Multiple Marriages (a historical fact)
3. The Nine Premises of the Navajo Value System
4. Navajo Stories and Legends
5. Navajo History.

The Navajo Wedding

When a boy becomes of age to marry, the boy's father looks around for a suitable wife. When he finds one, he tells the uncle of the boy to ask the girl's parents if there are any objections. If there are none, he goes back to the parents of the boy.

The uncle goes back to the girl's parents and asks her hand in marriage. The dowry is then discussed. Usually if the girl already has a flock of sheep, the bride's parents asks for twelve horses, which is a high price. The bride's family then sets the wedding date, which is an odd number of days ahead, five, seven or any such odd numbers.

Often neither the boy nor girl has been asked his or her opinion. Love is not thought to be so important as being capable, healthy, and industrious. Beauty is usually not necessary.

The bride's family customarily sends word to the near relatives to bring food and help prepare to feed the expected guests. A new hogan is built for the couple.

On the day of the wedding, the bride is bathed and dressed in her best. The boy also puts on his finest clothes. The boy and his family arrive with the dowry at sundown.

Meat, bread, and coffee are made ready in the cook shack. The bride cooks unseasoned corn meal mush and puts it in a basket. A water jug is filled with water, and a gourd ladle is placed beside it. A special dish of meat is also prepared for the bridal couple.

When all is ready, the master of ceremonies, the bride's uncle, leads the procession to the new hogan with the water jug, ladle, and a small bag of corn pollen in his hands. The bride comes next with the basket of mush. Other members of the family follow, carrying the rest of the food.

In the meantime, the groom has entered the new hogan through the door which always faces the east and has gone on to the south of the fire in the center, to the back of the hogan. When the bride enters, she walks on the north side of the fire and sits down next to the boy, placing the basket of mush in front of him on the floor, with the break design to the east.

The master of ceremonies puts the water jug in front of the bride, gives her the ladle and tells her to pour water over the boy's hands, as he washes his hands. The boy then pours water on her hands. After the couple have washed, the master of ceremonies takes a pinch of corn pollen and sprinkles it in a line on the mush from east to west and then from south to north. He makes a circle of pollen on the mush. Then he tells the groom to pick up some of the mush with his two forefingers from the east, south, west, and north side of the basket and eat it. The bride follows suit and eats a pinch each time after the groom.

After this, the master of ceremonies tells everyone to eat. When the guests are finished eating, one of the visiting party gives a speech. He thanks the people for the good food and fine reception. He also instructs the boy on how to be a good husband and tells him that he is here to help these fine people all he can until he has a separate family. He must never abuse his wife or be unfaithful to her. Then someone from the bride's family gives a similar speech. Other people may give advice. When the talks are finished, the groom's family goes home.

Rose Largo

The Need to Understand Each Other

A Navajo Indian who had been ill for some time was brought into the Fort Defiance Hospital. After having an expensive sing for him, the medicine man had given up and the man was taken to the hospital in an unconscious state. He had surgery which was successful.

In a day or two, he made it evident to his nurse, who could not understand Navajo, that he had something important to communicate. A Navajo employee with limited English who was sometimes called to interpret talked to him. Then the interpreter turned to the nurse and said, "He said he go home." The nurse realized that for him to leave might easily result in his death. She called the doctor who had operated and told him that the patient was very disturbed and wanted to go home. The doctor went into the patient's room where the interpreter waited. The doctor felt the patient's pulse, took his temperature, and performed a few examinations. Then, the doctor said, "Tell him that he has been a very sick man. We had to cut him open for a very serious operation. If he leaves now, he may have trouble in his side; it may begin to bleed, and he will die." The interpreter crowded all of this into a few words of Navajo.

The patient again spoke in an impassioned speech in Navajo. The interpreter turned to the doctor and said again, "He say he go home." The doctor was now greatly concerned and advised that he should remain in the hospital.

Soon the doctor sent for a young Navajo, Charles, who was working in the school office nearby. When he came, they went in to the sick room. Charles was a high school graduate, who had spent a year in college. The doctor explained about the old man. Charles entered into a long speech in Navajo. When he finished, the old man also replied at length. Charles turned to the doctor and said, "The old man says he is very surprised to find himself here. The last he remembered he was in his hogan and in great pain. A sing was begun to cure him. He has many sheep and a young wife. They knew he was very sick. If he was taken away, his wife and his brother will believe that he is dead. His sheep will be given to others; his wife will marry his brother, and his jewelry will be given away. When he leaves the hospital, he will be a poor man without a home. He

might just as well be dead, for all his friends will believe that he is. You can't blame him for being worried."

The doctor said, "Charles, find out who he is and where he comes from. We can at least assure him that his family will be told that he will get well. I think we could send out a car and get that young wife brought here to see her husband and be assured with her own eyes that he is going to pull through."

The old man smiled and gave a bit of information, and Charles was able to identify his clan and family. A promise was given by the doctor, and the old man agreed to stay in the hospital.

The wife was found and none too soon. The old man had correctly foretold what was about to happen. The family had not been assured that he was alive, and the wife and sheep would have been gone by the time the hospital was ready to release him.

Caroline Joe

Bai-a-lil-le (A True Story from the Past)

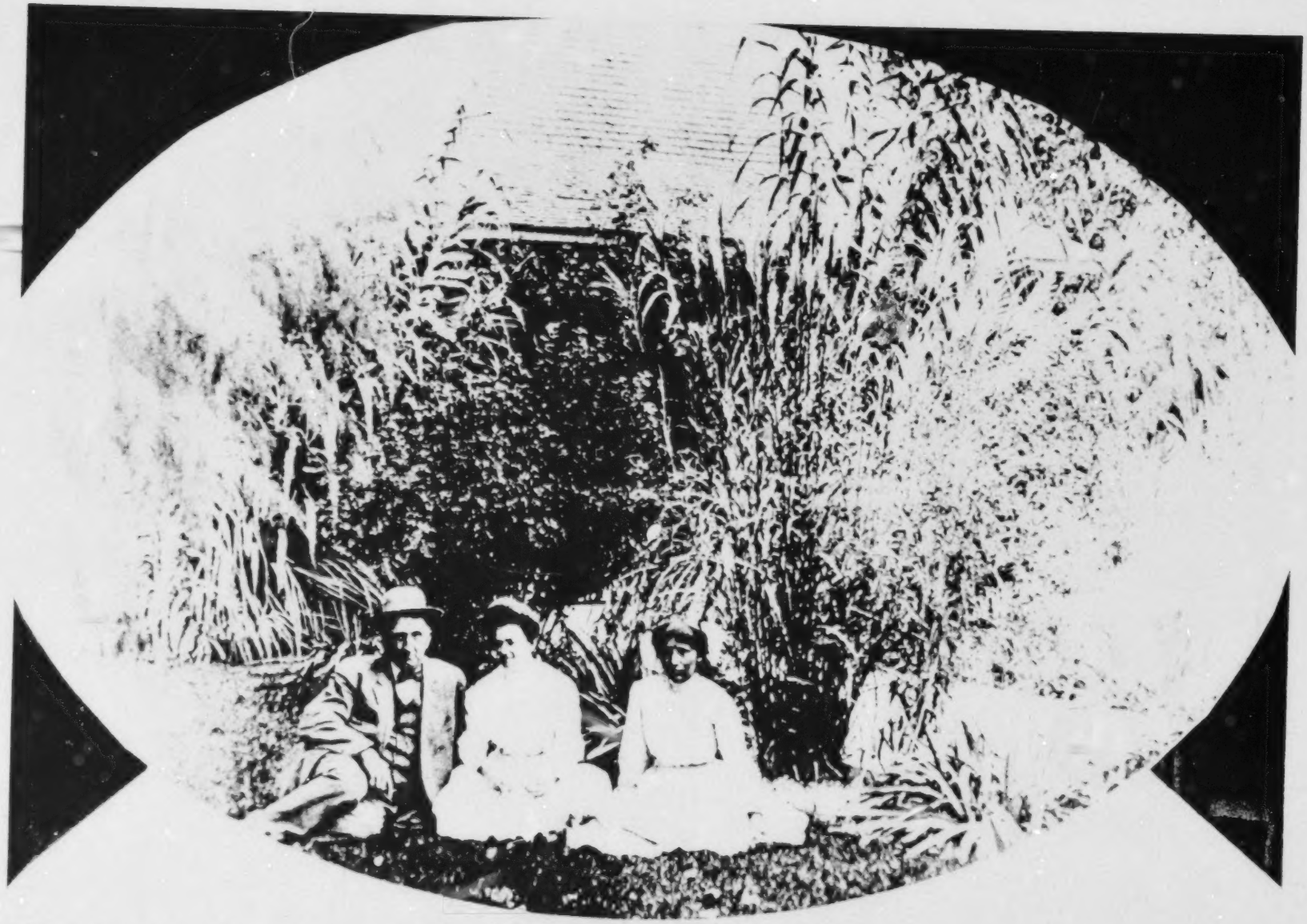
In 1859, a Navajo, known as Bai-a-lil-le which is translated "One with magic powder" or "knows man ceremonials," performed acts to make people well from certain sicknesses, for he was a famous medicine man. Yet, he was also suspected by some of being a sorcerer and practicing the feared act of witch-craft where he struck down people with invisible darts or caused lightning to strike anyone who dared to oppose him. In addition to his ceremonials and witchcraft, he professed to be able to break off one who was witched by another. He became famous in spite of the accusation of sorcery; he attracted many Navajos. Others were inspired through fear but became his followers. He represented the anti-white in attempting to preserve the old Navajo ways and culture. He resisted and defied the authority of the government and its power through it's agent, Mr. W. H. Sheldon, superintendent of Shiprock Agency. He was also known to the Navajo as Naat'aan: Neez, "tall chieftain," and was doing his best to convince the Indians to obey his dictate.

But Bai-a-lil-le and groups became so bad that they caused more and more trouble for the agency. He threatened to exterminate the Indians if they sent any children to school or took up the white man's

ways, and he would kill Mr. Sheldon and the soldiers that dared to approch him. He would cause lightning to strike them dead. Mr. Sheldon recommended that troops of cavalry be sent down and stationed at Anet[illegible] where the disturbance was, and capture Bai[illegible]il-le and Polly, one of his band. On October 30, 1907, Bai-a-lil-le was captured and was sentenced to prison at hard labor. They spent two years in prison.

Upon their release, Bai-a-lil-le was warned not to sing or do any more medicine work, as that will drive him crazy again. Then sometime after he returned home, he became involved in an argument with Bilii Yistxizh, "cream colored horses," whom he told was going to be struck by lightning according to his witchcraft. But the old man told him that he was not in command of lightning any more and that he was going to be swallowed by a big snake (San Juan River). As time went by, the river was high from recent rains, Bai-a-lil-le, against the advice of others, attempted to cross it. His boat filled with water and submerged; he sank and drowned.

Martha Josea



NOT A JUNGLE, but the garden in front of the superintendent's residence at the Navajo agency in Shiprock, when Supt. W. T. Shelton was experimenting with imported exotic plants. That's Shelton and family posed on the lawn in this old oval photograph. The girl at right is their adopted daughter, an Indian girl who still lives at Toadlena. Her married name now is Mary Jumbo.

CHAPTER IV

THE TEACHER AIDE AND THE LANGUAGE ARTS

The language arts permeated the entire training program and are reflected in much of this book. The posters, puppets (patterns), awards, stories, drawings and English sound system all illustrate creative ways for generating language and thought patterns. The emphasis of this chapter is the development of a sound set of beliefs about teaching the language arts. Navajo Area education personnel have prepared such a philosophy and it is reflected in the following. In addition, language and early childhood education for Navajo children is discussed.

Philosophy of Teaching the Language Arts

Pupils in the Navajo Area bring with them to school a different cultural and linguistic background. By far the majority of pupils speak the Navajo language at home and use it as the medium of communication with their family members and peers. Consequently, the Navajo child has no knowledge or only a limited knowledge of the English language with its related concepts and culture.

In order for the child to adjust easily to the school environment which, in many instances, is foreign and frightening, the school must make use of the native language of the learners in order to facilitate the adjustment to school. Along with

teaching the child to communicate in English, the school must capitalize on the child's first language to help develop concepts, understandings, and attitudes and to help overcome the language barrier. In no way should the Navajo language be "put down" so that the child feels his language is inferior or sub-standard. In fact, efforts should be made in the classroom and also in the dormitories for children to extend and enrich their knowledge and use of Navajo.

Since Navajo children enter school with a different language background and since it is imperative that the skills for communicating in English be developed from the beginning of their school experiences, all subjects, content as well as skill, should be taught with the framework of the needs of learning English as a second language. Instruction in the language arts skills must consider the special language needs, as well as universal ones, of the Navajo child learning a new language which, for the majority of students, is the medium of instruction. The four modalities of language ability must be presented in the following sequence: listening, speaking, reading, and writing. This sequence requires that (1) the child must begin learning English through auditory activities; (2) such auditory experiences must precede oral activities; (3) the child must gain facility in oral language before formal reading instruction is attempted; and (4) the child should only be required to write what he is capable of speaking and reading.

The child's ability to read, write, and think in English--indeed, his ability to function successfully in his new language--is dependent upon his competence in speaking English. In order to help the child acquire oral facility as quickly as possible, two major approaches to learning English must be used.

(1) Situational English must be taught throughout the day, in and out of the classroom, to help the child learn specific English for specific situations. For the young child, this includes "survival" language which he needs in order to "survive" or function in the school setting. For the older child this includes language which is needed to function in "real life" situations. Situational English is used for (a) instruction in the disciplines, where transfer and reinforcement of structural-sequential English is not yet possible, (b) non-academic activities, and (c) communication in most situations. The primary technique is repeated use of the language to be learned until the child has internalized it.
(2) Structural-Sequential English must be taught during daily scheduled periods of time and must be integrated with other subjects and academic activities as often and as extensively as possible. Since a child cannot learn all the English he will need by the situational approach, the structural-sequential approach helps the child, by means of the sequence of English structures and numerous examples of the structure given by the teacher, to induce the rules of English and to

ultimately generate language of his own. This approach will help the child acquire implicit knowledge and control of the rules of English grammar in the most efficient and effective way possible. A variety of teaching-learning techniques which are activity-oriented, should be used; however, rote drill and model-mimicry techniques should be discarded.

In order to facilitate the internalization of English structures, all of the language modalities should be incorporated into language instruction. During the child's first year in school, the instruction must, of necessity, develop the skills of listening and speaking and build background experiences. Although readiness activities are needed for reading and writing, these activities must be directly related to the oral language skills being developed. Research indicates that formal instruction in reading in a child's second language facility and his background experiences are sufficient to permit success in reading with comprehension. Therefore, a formal reading program in Navajo Area schools should be delayed, as necessary, until such a time that the pupil's English language acquisition and experiential foundations will ensure success in reading for each child.

Materials and texts which are used for teaching the English language should be written specifically for second language learners. As materials are developed for Navajo children learning a second language, such as NALAP and CITE, Navajo Area schools should use them as the basis for English

instruction. At the grade levels where materials and texts are not yet available which have been designed specifically for Navajo learners, only E.S.L. materials should provide the basis for English instruction. These materials may need adapting to fit the needs, interests, and maturity of the pupils involved. According to the principles of teaching a second language in the initial stages of learning, a child should not be forced to read anything he has not spoken spontaneously or is not capable of saying orally on his own. Thus, a basal reading series should be used with extreme caution and only with understanding, creativeness, and ingenuity. Teachers should use second language teaching techniques as a part of story background development in order to prepare pupils for reading unfamiliar structures and content.

Early Childhood Education for Navajo Children

The period of early childhood is decisive. Research indicates that all later learning is influenced by the kinds of learning that takes place during these early years. So that early childhood education can be significant and important to later education, the following need to be taken into consideration:

Studies undertaken by Bloom have established that children by age five have acquired 50 percent of all they will learn in a lifetime. Educators must recognize and utilize the vast amount of experience and knowledge children bring to school. Thought needs to be given to parents who were teachers of the

children before they entered school. Recognition needs to be given to those who were in charge of the education process from infancy.

As children enter school to continue their education, the school must be viewed as an entity which interacts with the family and with the society in which the children live. Parents must be actively involved in the education of young children. In planning and implementing the teaching-learning process, specific attention must be paid to the cultural background of the children.

Along with the towering achievements they bring, children come to school with self-confidence and with joy in themselves. At home they get love and approval from their parents. Education staff members in the schools must enhance this feeling of confidence and self-worth. Children should experience many successes in school. A child's feelings of self-worth, self-reliance and self-confidence are indispensable qualities for personal growth and continuous progress in learning. In early childhood education, teachers must endeavor to capitalize on the individual strengths and resources the children bring to school by virtue of their youth and their cultural membership.

Of prime concern in the education of young children is their use of language. Since a majority of the children entering Bureau schools are Navajo language dominant, a truly bilingual-bicultural education program is particularly necessary in the

early years. The desirability for this kind of program is based on:

1. Language as it is reflected in cultural values. The initial use of a child's language and culture in the school setting helps to insure the continuance of the self-confidence that he brings to school and eases the adjustment from home to school. Every effort needs to be expended to continue to enhance the child's sense of worth by incorporating his language and culture into his early education.
2. Cognitive development which is closely tied to language and is critically important in the education of young children. Some instruction needs to take place in the child's language to permit immediate progress. Some concept building cannot wait for the acquisition of a second language. Judicious use of the first language to build concepts provides for efficient and economical intellectual development.

Bilingual education does not mean total instruction in the native language. Bilingual education requires the use of the child's primary language as a medium of instruction while at the same time emphasis is placed on teaching the language of the school. A person who is strong in his own language can more easily learn a second language. Rather than an "either/or" approach, there should be a well-organized and continuous program to develop facility in English while at

the same time use is made of the native language for continued progress in concept building and to increase fluency in that language. Children who can learn to function effectively in two languages certainly have a social and academic advantage.

Today's emphasis in education is on problem-solving rather than on information learning. More stress needs to be placed on learning how to learn. Children learn how to learn through a problem solving approach or through the use of methods of inquiry. Studies by Piaget and others have shown that thinking abilities can be developed. They are not just by-products of physical growth. Through problem-solving, the child's intellectual development is enhanced. Problem-solving entails active involvement of children in the teaching-learning process. Children also learn through the senses and thus require many sensory experiences. Young children are creative and imaginative. They have not yet been inhibited by adult conventions. There is need to capitalize on these abilities to make learning lively and fun. These abilities are definite assets to the use of a problem-solving approach.

An axiom in education is--there are many answers, not one right answer. The question in education is, "What is the child learning?" not so much "What are we teaching?"

CHAPTER V

THE ENGLISH SOUND SYSTEM

This chapter results from the mini-course taught by Larry Stout. The creative illustrations are the work of Tony Beyal, Jr. (participating teacher aide from the Greasewood School).

The text is arranged for easy reproduction on cards to facilitate its use as a reference for the aides.

Students should understand that there is a difference between the sound and name of letters. For example the name of the first letter is A, but the sound you hear when you start to say "apple" is not A.

They should be able to orally blend sound into words. For example, if you say the sounds "d-e-s-k" they should be able to say "desk."

Students should be able to identify the first sound of the word. If the picture on the wall card is an apple, the student should be able to identify the beginning sound "a."

Aa a a

a

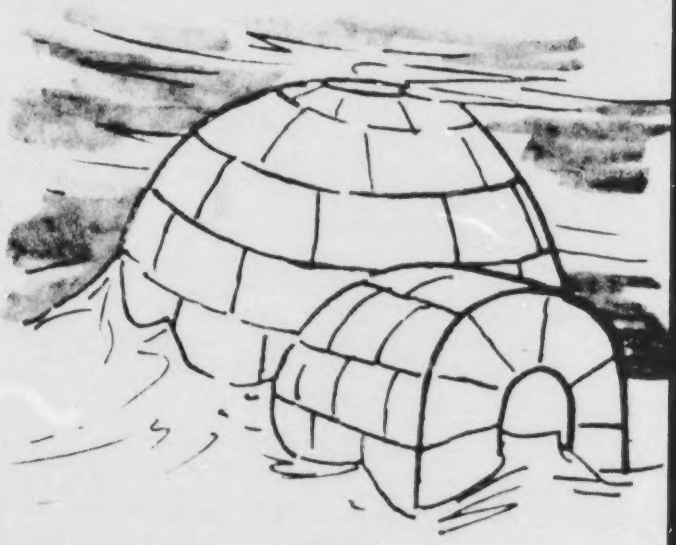
Decoding--To test the student's ability to decode the sounds, put each sound symbol on a separate flash card. Have the student say the sound. He can have a check on the checklist when he can do this without hesitation.

Ee Ee

e

Encoding--To test the student's ability to encode the sounds, give him a pencil and paper and say each sound. If he can write each symbol without hesitation, he can have a check on the checklist.

Ii Ii



i

Uu Uu

u

Oo Oo

Teach the sound in isolation. This is the sound you hear when you start to say mouse. Do not say mu.

Now put this sound with the vowel sounds which you have taught. Test for decoding (reading the sound from a flash card), and encoding (writing the sound as you say it).

ma	mo	am	om
me	mu	em	um
mi		im	

Do not teach the sound me as the word "me." (See me jump) Tell the student that since it is a short vowel, it is a syllable from a longer word.

The only meaningful word is "am." Use it in a sentence.

Mm Mm

m

Follow the same rules for teaching the sound of T. Do not say "tu."

Put the sound with the vowel sounds. Test for the sound in isolation and for blending. Test for decoding and encoding.

Sounds which you can teach:

ta	to	at
ae	tu	et
ai	ut	it

The only meaningful words are "it" and "at." Use these in sentences.

Now combine three sounds to make new words and syllables.

Tam*	tum	mit
tem	tam*	mot
Tim*	met*	mut
Tom*		

Meaningful words are starred. Use in sentences. Learn to read (decode) and spell (encode) these words.

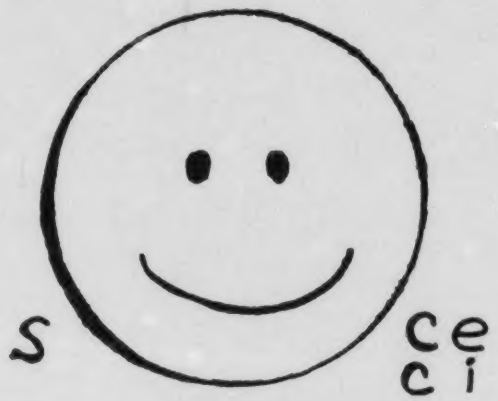
Tt Tt

t

S

sa	as	sat	sam
se	es	set	sem
si	is	sit	sim
so	os	sot	som
su	us	sut	sum

Ss Ss

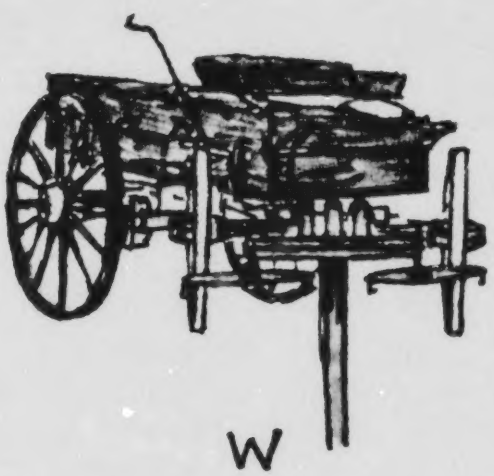


W

Follow the same rules for the remaining consonant sounds. Be sure the student learns to read and spell all of the words and syllables on the lists at the beginning of each sound.

wa	wam	wat
we	wem	wet
wi	wim	wit
wo	wom	wot
wu	wum	wut

Ww Ww



f

fa	fat
fe	fast
fi	fist
fo	fit
fu	

Ff

f ph

L

la	al	lam(b)	lat
le	el	lem	let
li	il	lim(b)	lit
lo	ol	lom	lot
lu	ul	lum	lut

las	sal	well
les	sell	will
lis	sill	mill
los	sol	
lus	sul	

Try some words with four sounds.

last
lest
list
lost
silt
welt
wilt

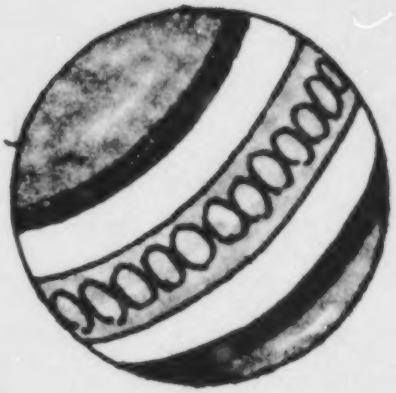
Ll

l

b

ba	bass
be	bat
bi	best
bo	bell
bu	belt
	bit

Bb Bb



b

c

cat
cast
cut
cub

Cc Cc

c

G g

gum	mug
get	tag
got	wag
gal	wig
gill	lag
gull	leg
gab	log
gob	lug
gag	hog
	hug
	fig
	fog
	bag
	beg
	big
	bug

Gg Gg

g

k

ka	kip
ke	kiss
kit	kill
ko	skit

Kk Kk

k

d

dim	den	Ted
dot	did	lid
dust	dodge	rid
dill	dad	nod
dull	mad	rod
dab	sad	sod
dip	lad	mud
dig	had	read
dug	pad	
Dick	bad	
Dan	fed	
Don	led	
duck	Ned	
	red	

Dd

d

j

jam	Jim	jet
just	jest	jell
Jill	jab	jug
jig	jog	Jack
Jan	jazz	

When a word ends in this sound it is spelled "dge."

hedge	fudge
budge	nudge
ledge	trudge
pledge	sledge
badge	judge
	grudge

Jj

j

N n

net
not
nut
nest
nab
nob
nag
nog
(k)nock
Nan

man
men
tan
ten
tin
sun
lint
hen
fan
fin
fun
Ben
bin
bun
pan
pen
pin
gun
van

Nn Nn

n

H

The consonant sound for H is found only at the beginning of words.

he
hi
ho
hu

ha

Combine with other letters:

hat	ham	has
hit	hem	his
hot	him	hill
hut	hum	hull

These are all words. After you have learned to read and spell them, use them in sentences.

Hh Hh

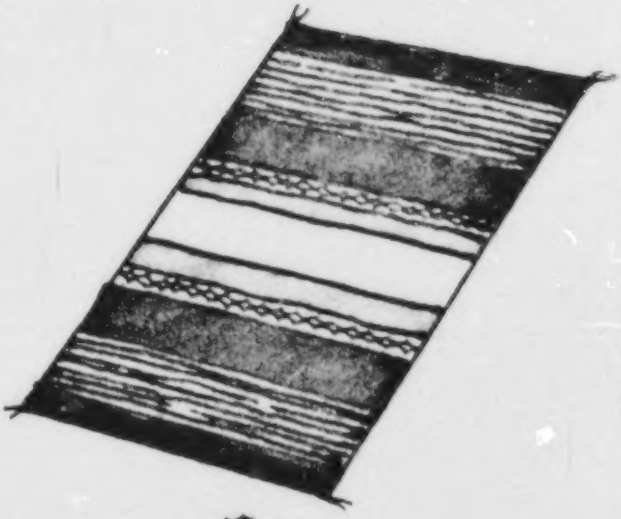
h

r

This sound comes only at the beginning of a word.

rim	rat	rot
rust	rest	rob
rub	rap	rip
rug	rack	ran
rock	run	Rick
rag		

Rr Rr

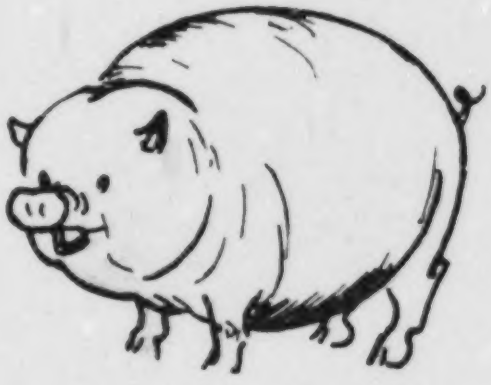


r

p

Pat	mop
pet	tap
pit	
pot	
puff	

Pp Pp



p

V v

vat
vick
vast

vest
vet

V

q

quit
quill
quick
quack

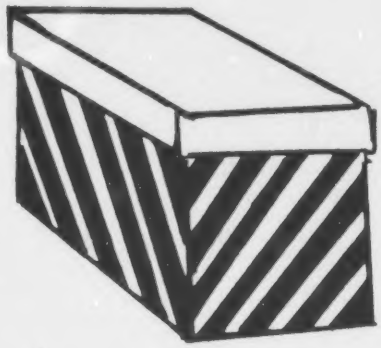
q

x

This sound comes in the middle or at the end of a word.

exit	box
extra	fox
fix	tax
six	max
	Rex

Xx Xx



X

z

zip
zig-zag
fuzz
buzz

This sound is also spelled "s."

Zz Zz

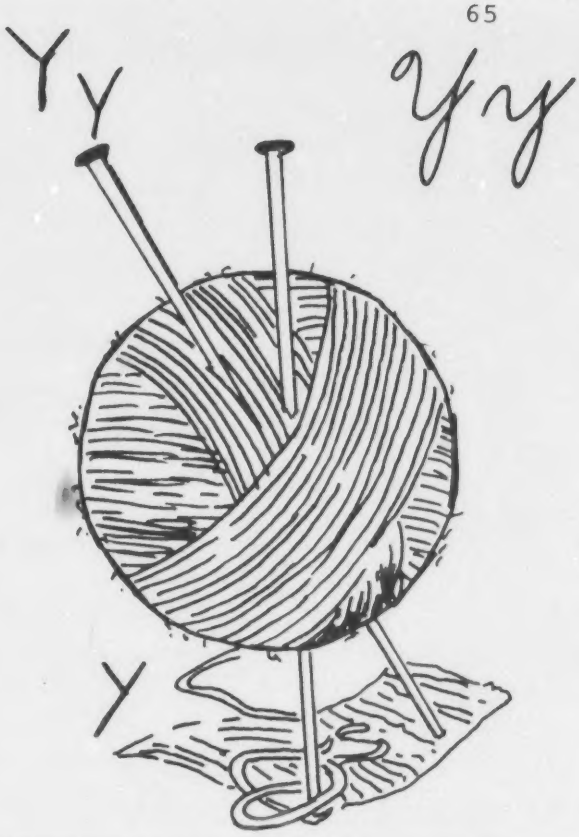
Z

Y y

yet yes
yell yip

This sound comes only at the beginning of a word.

In the middle or end of a word, "y" is a vowel. We will learn these later.



We are beginning the long sounds of the vowels. These sounds have more than one spelling, and more time will probably have to be spent on each sound. Be sure that the student learns all of the spellings for each sound. The last spelling on each list is the one which is used if the word ends with the sound.

A a

a-e		ai	-ay
male	bake	mail	may
make	quake	main	say
mane	make	maid	bay
maze	take	air	hay
made	sake	chair	pay
tame	lake	fair	ray
same	cake	pair	jay
lame	fake	hair	day
came	rake	sail	
fame	Jake	rail	
name	shake	paid	
dame	safe	bait	
shame	tape	hail	
sale	age	tail	
sane	sage	quail	
shade	cage		
late	page		
bate	rage		
fate	rave		
rate	Dave		
date	lane		
place	dare		
face	care		
tale	share		

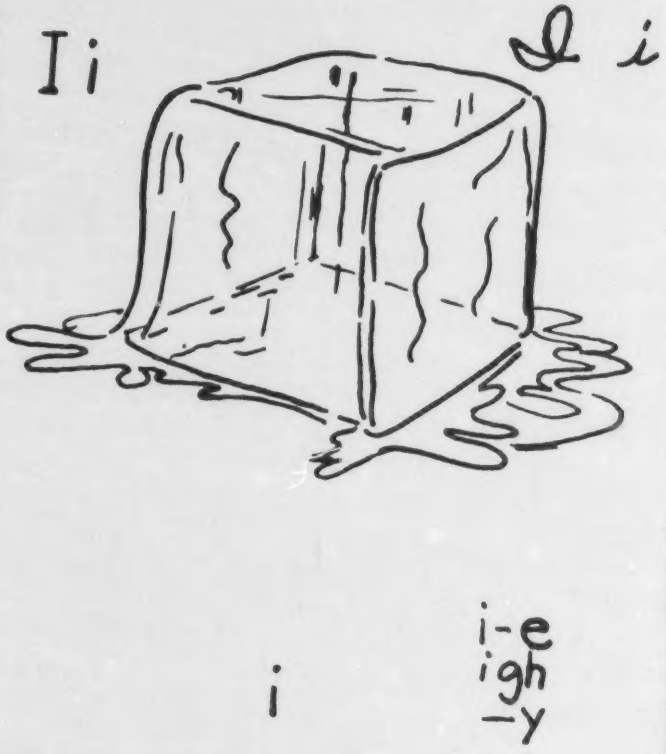
E e

meet	meal	beat
meek	leas(e)	bead
teeth	mean	beach
seem	team	peach
seek	teas(e)	
seen	tear	
seed	teach	
beef	wheat	
feet	seam	
feel	seat	
beet	seal	
heed	leap	
feed	lean	
peel	lead	
(k)neel	heat	
need	heal	
deep	heap	
deer	hear	
deed	bean	
queen	fear	

I i

i-e

mile	vine	might	sky
Mike	kite	night	try
time	nice	right	why
tile	nine	sight	my
tine	(w)rite	light	fry
time	rice	bright	by
tide	ripe	slight	cry
live	ride	fright	dry
line	dime	fight	fly
hike	dice		sly
hire	dike		
hide	dine		
file	quite		
five	shine		
fine	chime		
bite	white		
pile			
pipe			
pine			



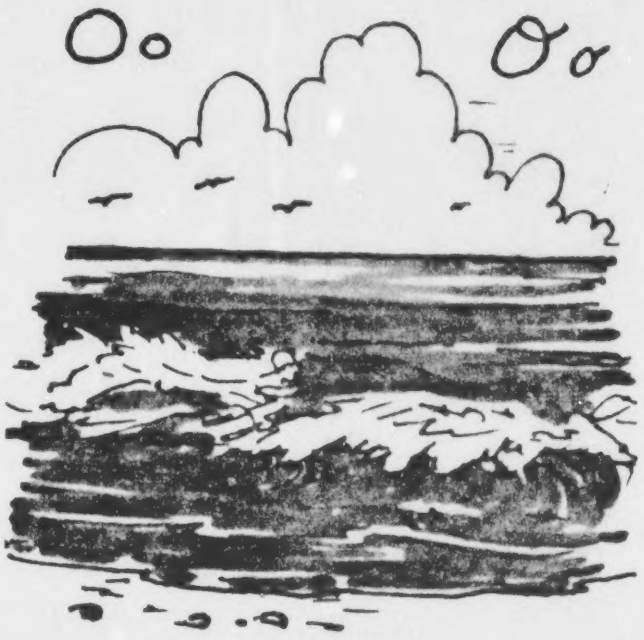
Ou ow

ou

couch
mouse
house
round
found
cloud
pound
mound
sound
loud
shout

O o

o-e	oa	-ow
more	moan	low
tone	toad	crow
wore	soap	flow
sole	soak	bow
lone	loan	blow
home	load	grow
hole	boat	row
coke	road	slow
cone	coat	
core	coal	
code	coach	
bone	foam	
pole	foal	
vote	goat	
note	goal	
nose	coach	
Rome	roam	
w(rote)	roar	
rose		
robe rode		
joke		
dope		
quote		



O-e
O-a
O-w

O

U u

u-e

mule
tube
tune

Uu Uu

U

00

stoop
spoon

book
cook
rook
root
hood
stood

oo

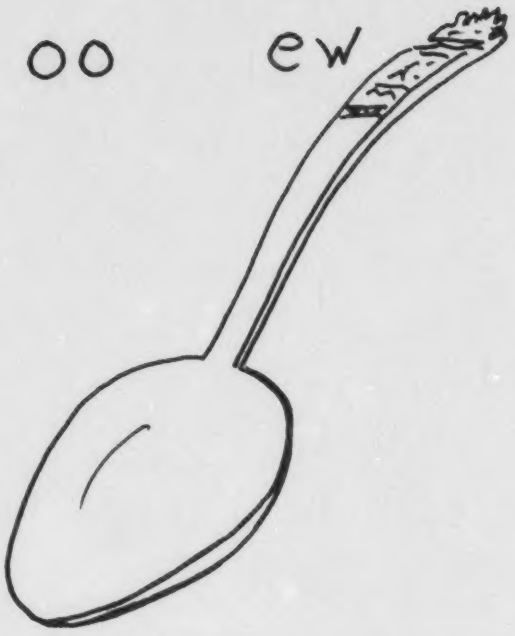
al
all
call
ball
fall
walk

aw
bawl
saw
law
paw
raw

au
haul
Paul

al aw au

oo	ew
stoop	new
spoon	flew
school	stew
boot	blew
spool	
zoo	
fool	
pool	
cool	



Oi - oy

oi	
oil boil	-oy
toil	boy toy
soil	enjoy
coil	Roy
foil	joy
nois(e)	

oi - oy

ar

mark	Mars	far
bar	tar	star
part	garden	car
yard	tart	jar
darn	charg(e)	dart
start	chart	market
march	starch	

ar

er

There are three ways to spell this sound: "er" usually comes at the end of a word.

ir	ur	er
bird	turn	flower
birth	churn	mother
mirth	burn	shorter
shirt	fur	porter
sir	burp	
fir	church	
third		
whirl		
birch		

er

or

port
morn
born
sort
torch

torn
short
horn
lord
porch

worn
thorn
corn
Ford

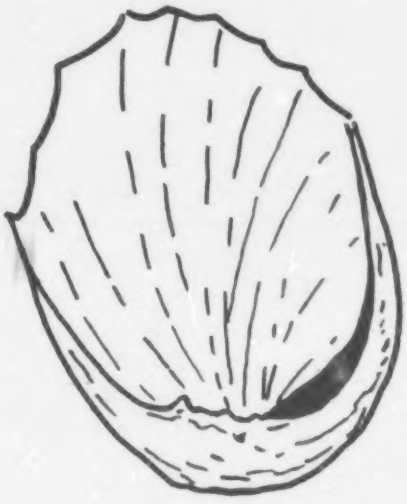
or

Sh

shut
shall
shell
ship
shift
shaft
shag
shed

mash
mesh
mush
wish
lash
hash
fish
gash
rash
dash
dish
cash

sh



Ch

chat	chess	chill	chap
chip	chop	check	chick
chin			

At the end of a word this sound is spelled tch.

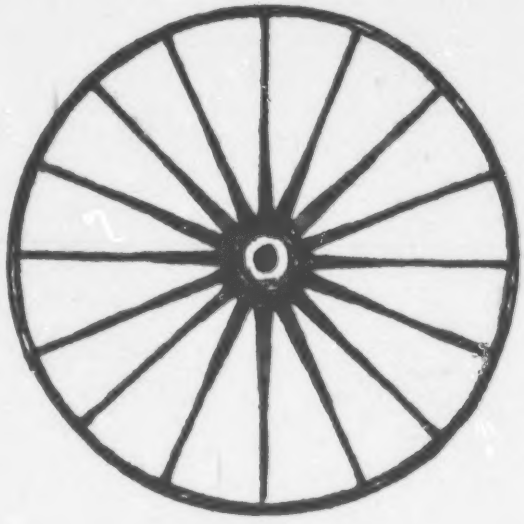
match	witch	latch	hatch
hutch	batch	patch	pitch
notch	ditch	witch	

ch

wh

whip	whack
when	wher(e)
which	

wh



Th

This has a voiced and an unvoiced sound.

voiced	unvoiced
then	three
ther(e)	thum(b)
this	math
that	bath
them	path

ng

This sound is hard to hear unless it follows a vowel.

ang	ing	ong	ung
sang	sing	song	sung
hang	king	long	hung
bank	ring		rung
fang	thing		
gang	sling		
rang	bring		
	wing		

th

Contractions are two words made into one. An apostrophe takes the place of the letters (s) left out.

is not	isn't	are not	aren't
he is	he's	she will	she'll
can not	can't	will not	won't
I am	I'm	they are	they're

Compound words are words which contain two or more small words.

Cowboy	cupcake
sometime	bedroom
inside	
outside	
fireplace	

Adding Syllables and Suffixes

Double the consonant after a short vowel. Do not double the consonant after a long vowel. If the long vowel ends in "e," drop the "e."

hop	hopping	stop	stopped
hope	hoping	rob	robbing
hug	hugging	jump	jumped
sail	sailing	seek	seeking
trip	tripping		

Prefixes

Learn to add prefixes to the beginning of words to change their meanings.

Un = not

happy	unhappy
fed	unfed
born	unborn

Find the meanings of these prefixes. Use them to make new words:

Pre	dis	pro	in
re	con	com	

Suffixes

Add suffixes to the end of words to change their meanings:

ful - meaning full of:

pocketful
cupful
bucketful

Learn to add other suffixes:

est, ness, ing, er, tion, ed.

Rules for C - K

When a word begins with this sound, it is most often spelled with a "c."

Examples: cat cot
cut cute

Exceptions: Kite kitten
key king
keg kiss

When a word ends with this sound, it is spelled with a "k."

Examples: take week
hike spoke
Duke

After a short vowel, it is spelled "ck."

Examples: tack neck
tuck rock
duck

CHAPTER VI

STORYTELLING

The art of Storytelling is as old as man. From the most primitive people right up to civilizations of today, mankind has felt a need to preserve and retell brave deeds and special events. Perhaps it is also a way of keeping contact with departed ones or the "special" people and their contributions to our own lives and times. It is a way of preserving a culture and history.

Storytelling is also a form of entertainment. A source of amusement or excitement, a well-told tale is also a way of teaching. An abstract or complex thought can often be made simple and clear when presented in the context of a story.

The use of storytelling in the process of education is incalculable and endless. But there are stories--and there are STORIES! A good story can be lost by poor telling or by poor timing. Likewise, a very simple story injected into a lesson at the right time, in the right way, can ease tension, explain a point, let laughter warm the heart toward the teller, or merely provide a moment of relaxation.

In education at any stage, the value of preparation is obvious. A helpful story casually dropped into a lesson may seem a spur-of-the-moment thing, but chances are that the germ of thought that produced it grew out of creative preparation.

Navajo teacher aides report as part of their duties that they:

- tell legends and other culturally relevant stories in Navajo with or without an English rendition;
- read stories to children and ask them questions about the stories; and
- have children write or tell their own stories.

Because of the importance of storytelling to the teacher aide, the entire outline used in the mini-course (taught by Nelda E. Charles) is presented in this chapter. In addition five short stories, created by the participating aides from random magazine pictures are reproduced.

Why Learn to Tell a Story?

Might as well ask why learn to talk!
- Way of expressing ourselves in everyday life with families and friends, with school and business associates, etc.
- Way of expressing ourselves in written ways (articles and reports, even personal letters)
- Learn concise thinking and imaginative ways to relate ideas
- Learn dramatic use of speech, persuasive presentation.

Stories are a part of every culture
- Of utmost importance when language is unwritten
- Verbal record of history, events, legends and myths
- Use as lessons (allegory, anecdotes and fables with moral)
- Entertainment--narrative or tale, true or fictitious
- Modern "stories"--jokes and other humor

Learning begins at home
- Mothers are first teachers
  - Teach talking--listening--then conversational cooperation
  - Teach many things: distance; shapes, sizes; colors; counting

ABSTRACT LANGUAGE IS LEARNED THROUGH STORIES

Basic Points in Storytelling:

Choosing a Story
- Know age of child or group BACKGROUND OF CHILDREN
- Know interests and ability to understand
- Keep to level of children
- Keep it short with small children
- Consider purpose for telling the story.
- In school, work it into other teaching thought, if desirable
- Stick to familiar things (telling story of French Court of the Louis' days to children who never heard of France. . .) Stay within their frame of reference. At home might use own child's name in story or tell story about his own dog or toy
- Include humor
- In classroom, watch out for individual hurts
- With Indian children, consider seasonal use of certain stories or thoughtless use of certain tales.

Be careful of vocabulary
- Should be within range of group, yet leading them to new words
- Should avoid distasteful expressions (teach what you want learned)
- Imaginative or inventive words should be used where possible

Be careful of intent of story
- Avoid morbidness, cruelty, twisted use of ideas (teach only what you want them to learn)
- Embellish dull subject matter with humor or imaginative thought
- Use story time in school purposefully
  - entertainment (choose it wisely!)
  - to add to thought in other subjects (history, famous people, heroes, Holiday stories, nature,
  - to teach morals (truth, bravery, courage, etc.)
- Excitement or to calm them down

Little children enjoy repetition of favorite stories; like stories about familiar things

Use to broaden horizons of knowledge

Preparation:

Have story well in mind

Practice beforehand (at least read it over)

Think out good ways to tell it
- add interest
- " humor
- " expression (voices, animal sounds, etc.)

Gather aids such as pictures, dolls, toys, puppets, wood, eggshells, drum, etc.
As you tell it play it out on Felt Board, Chalk Board, with puppets or have characters symbolized by picture
Play it out by changing hats for each central character. . .
Interject part of songs into story, sing it gayly!

Methods:

How to Begin--
Think of ways to attract attention
Clap hands
Call group together
Play music
Beat drum
Ask leading question to get interest (ask for some)
(Did I ever tell you about . . . Have you ever heard . . . . What would you do if . . . . Do you see (hear) what I see (hear)? . . . . .

Get group comfortable
Sit in circle
Sit on floor
Gather outdoors (harder to keep attention)
StoryTeller should be in good position
to be heard by all
to be seen by all
to show aids
to move about if necessary

How to Tell a Story

Speak clearly, slowly and loudly enough to be understood by all.
Keep tone at level which will sustain interest (not too loud, or soft)
Keep voice light, sincere, enthusiastic
Keep voice moving--up, down, constantly flexible

Look enthusiastic; keep expression lively
Keep body at ease (not rigid or nervously tense)
Move about if appropriate, or if story is long (this permits listeners to move heads to watch you and change their own positions a little, Breaks monotony and tension)

How to Invite Participation

Participation can be simply interest - Listening Participation
Participation can be verbal - Response Participation
Ask questions which require only a nod, smile, or one-word response
Ask group to sing along with song snatches in story
Ask group to clap hands or snap fingers (whatever appropriate) (these responses make it difficult for kids to go to sleep during story!)
Trick kids into calling out words or to finish sentences
Allow short interruptions by children but don't let them get out of hand
Encourage kids to tell their own experiences later

Be alert to children's reactions
Adjust your methods to fit group needs (if restless, try to regain attention by change in voice or surprise question or long silent pause).

Second Day

How to Make Up a Story

Plan story around group who will hear it--consider age, purpose for the story, vocabulary limits, interests, etc.

Select subject or thought.

Setting: time and place or circumstances

Select characters

Plan out action or purpose of story (theme around which story will be built).

Conclusion or punch line. At very least, conclusion ought to draw story together, complete action or purpose. Conclusion should leave feeling of satisfaction.

Make an Outline

BE CONCISE (stick to basic movement of story)

Keep it short for small children and only as long as necessary (for anyone) to complete the purpose.

Keep it simple and uncomplicated.

Use direct conversation when possible to add interest.

Choose vocabulary to fit knowledge of children.
Introduce new words by using them over and over so they will be learned explaining it by its use.

Use humor when possible.

The Spur-of-the-Moment Story

Look for an idea--in a picture or object or remembered thought.
Think up an objective--a plot--a purpose for the story.
Embellish only as needed for fun or interest.
Draw to a logical conclusion.

With Older Children-----

After hearing a story:
have one of the children retell it next day
have children make up a second story about your story--related character or situation or even carry your story on further
have children draw pictures illustrating the story.
Discuss story idea or a character to develop an interest and understanding in them.
Have groups write discussion of story.

My name is Sue Tanaka. I am a Japanese. I live with my mother, father, and grandmother. I do not have any brother or sister to play with. When my mother and father are busy, I play with my grandmother. Grandmother and I do many things together.

Today when I came home from kindergarten, I had a bottle of bubbles, my teacher gave me for my birthday. When she saw the bottle, she said, "What is that?" I shared my bottle of bubbles with her. She learned to blow bubbles, and we had a good time.

1st and 2nd grade children

Lita Bizahaloni

I Love Water

I live in water.
I have three sisters.
There's green grass around my home.
I can't stand dry land.
I am happy when it's raining.
I sing when it's raining.
My skin turns green with black spots on my back.
I love to swim and hop around.
When the water dries out, that's the end of my life.
Guess what I am?

1st grade children

Sarah McCabe

Jethro

Hi! My name is Jethro. I am a horse. That is my mother in the picture with me.

I was born in the spring when it was still cold. My father is a big race horse. I really don't see him except when he is resting after one of his races.

My mother is teaching me many things. She is teaching me to walk properly like in the picture. She said walking properly is the most important and the very first thing that a racer should learn. My mother wants me to be just like my father.

I am a hard worker now at learning every thing about racing, so that when I grow up I want to be a big race horse. I'll see you at the races.

Rose Largo

Big Mountain

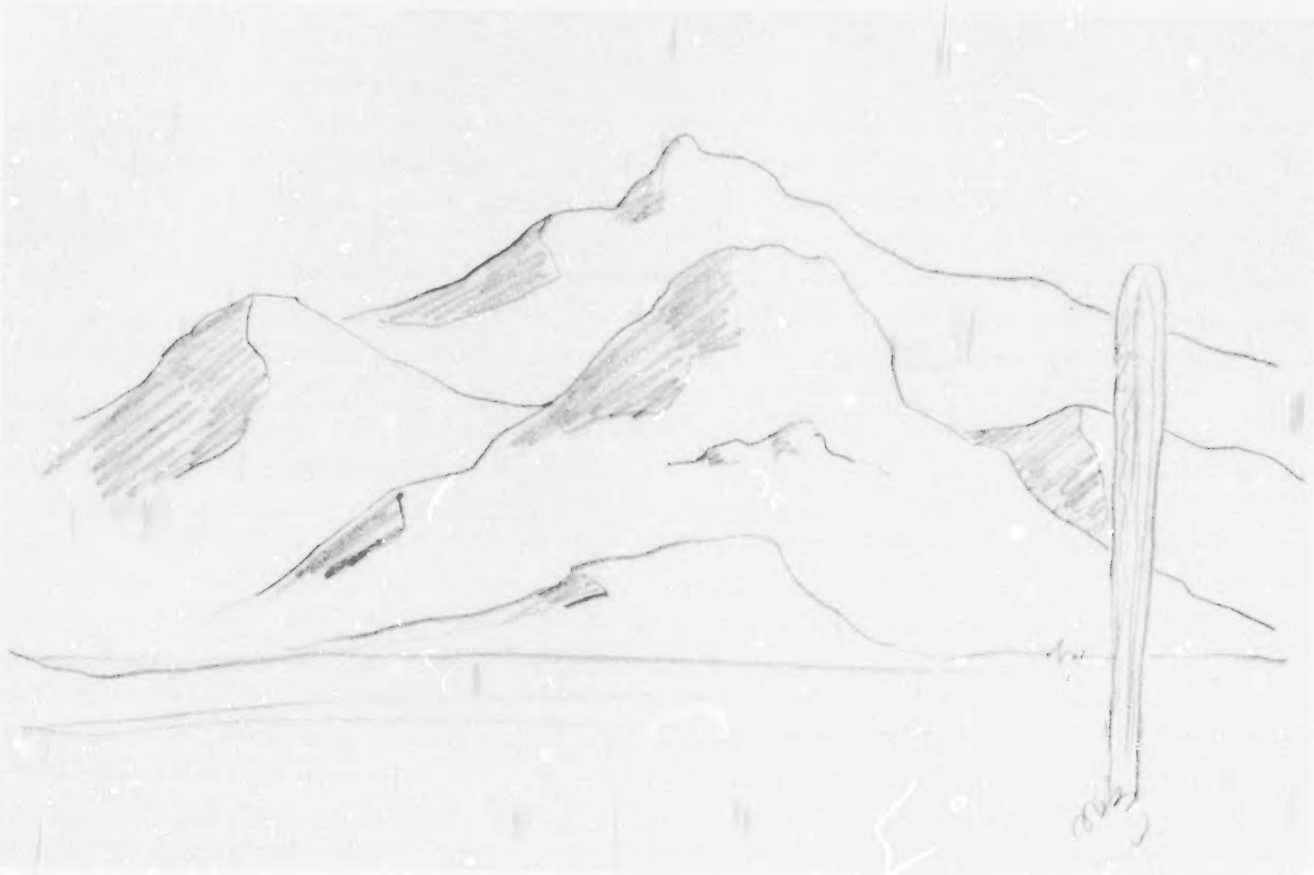
They call me Big. I would rather have them call me Boo. The name Bob would give me bolder feelings.

Humans may not believe it, but I have every bit of the feelings they possess.

I can feel the hoofs of horses running all over me. They never know I am resting when it comes to night time. Cattle, in my opinion, are much nicer. They stroll about quietly. They have consideration for me.

Now, don't think I dislike horses. I like to have them around at the right time, of course. When they run, they tickle my stomach. I'd show them that I enjoy it, but whoever heard of a laughting mountain.

Evelyn Mae Yazzie



I had a friend named George, who always ate. He ate so much that he looked like an elephant. He worked in a bakery, so he always had something to eat.

One day I walked into the bakery, and there he sat with a book in one hand, a fork in the other hand, and a plate of food in front of him.

The book was How to Diet. I looked at him and said, "George, when are you going to stop eating?"

He looked up and said, "Soon."

Weeks went by. Then one day George came by and told me that he had become a chocolate cake. "A chocolate cake!" he said.

I replied, "George, calm down."

When he was calm, he told me his story of how he became a chocolate cake, but it was all a dream. This made George go on a diet. Today George is a tall, slim fellow. Although he still works in the bakery, he doesn't eat as much, thanks to the dream of the chocolate cake.

Jeanette Vice

CHAPTER VII

TWENTY-FIVE CREATIVE ACTIVITIES

"Education for creativity is nothing short of education for living."

Erich Fromm

The creative activities cut across all subject areas. Many of them can be adapted for children in various grade levels. A discussion of creativity, the principles involved and suggested activities (by Dr. Edgar B. Charles) are presented in this chapter).

Creative Activities for Teacher Aides

It is our belief that everyone is born with some degree of creative talent. However, many youngsters have had this talent severely inhibited by the time they get to school, and this inhibition is then increased by some teachers who do not want to teach the creative child, with his questions and his ideas. These teachers have lost their flexibility, they have become the slaves of habit and they enjoy the lack of effort which characterizes their type of teaching. The results are students uninterested in school, students without ideas of their own, in short, non-creative students.

If we can inspire our teachers and our teacher-aides to become flexible in their thinking and in their activities we will produce flexible, creative students. In an effort to help the users of this book to achieve this goal, we first present a

list of principles to use as guides, followed by some suggested activities, which can be adapted to most grade levels.

Principles to Help Develop Creative Thinking

1. Value and encourage creative thinking.
2. Make children more sensitive to all types of environmental stimuli.
3. Encourage manipulation of objects and ideas.
4. Teach students how to define problems and systematically test each idea.
5. Develop an appreciation of new ideas.
6. Develop a creative classroom atmosphere.
7. Insert intellectually disturbing questions and ideas into the classroom.
8. Provide time for quiet and active periods, for individual work, for small group activities, and for free interchange of ideas among students.
9. Allow reasonable freedom and permissiveness, with guidance reduced to a minimum.
10. Encourage original ideas and self-initiated learning.
11. Teach the child to value his own creative thinking and to trust his perceptions of reality.
12. When studying original works of widely recognized creative people, take time to show in detail the steps the creative person took. This will help students realize that such work is not beyond their reach and they will gain confidence in their own ability to do original work.
13. Create necessities for creative thinking.
14. Encourage students to work out ideas in full.
15. Develop constructive criticism, not just criticism.
16. Encourage the importance of acquiring knowledge in many fields.
17. Make many resources available for working out ideas and teach children to improvise when resources are not available.

There are activities without limit that can be used to help develop flexibility and creative thinking in students. Many of those listed here can be adapted by slight changes to

almost any level of school.

1. Use catchy phrases which, when students rearrange all the letters, will form one word. Example: "Dry oxtair in rear" will form the word, "extraordinarily."

2. Mount baby pictures, or any interesting pictures from magazines, etc., on cardboard and have students make up clever titles.

3. Encourage students to play with word meanings, as in making puns.

4. List all the words beginning with a given pair of letters. A total score can be determined by the total number of words, while a flexibility score can be determined by the total number of words with different roots.

5. The effects of habit and lack of effort can easily be shown by several little exercises, such as:

   a. Set up an arithmetic test of addition, multiplication, subtraction, and division, but in the directions state that an addition sign means divide, a multiplication sign means subtract, etc. Do not tell them to read the directions--it will be interesting to see what the habit of not reading directions does to the results.

   b. Ask the students to arrange 4 nines to equal 100 ($99\ \frac{9}{9}$).

   c. Ask how many can name 15 birds they would recognize. Few will answer but tell them to do it. Many forget birds such as chickens, turkeys, ducks, etc.

6. Have students write all the uses they can think of for a brick, or a hat, etc.

7. Have students list all the ways in which certain specified people or places are alike.

8. Give groups of four words and have the students write a very short story with two or three sentences, using all the words.

Examples: armchair, ranch, watch, cards
bank, gun, pool, dream
hope, car, grass, rope
job, sky, sand, people

9. Have some very unusual questions for the students to write about or talk about. Use questions that will make them stretch their imaginations as far as possible. Examples might be:

   a. What do frogs dream about?
   b. When was tomorrow?
   c. What would happen if every flower in the world were yellow?
   d. Where is never?

10. Use simple drawings and have the students write or discuss all the things they think each drawing could be. Examples might be:

a b. c.

11. Ask the class to list objects or items that were used in the past but are no longer in use. Have them take one from the list and think of how many ways it could be used today.

12. Show the students some sort of an object and ask them how it could be changed. What would it look like then and how would it be used?

13. Have the students design a new game that could be played by an individual or a group. This can be modified by setting some special criteria such as:

   a. A game using no sounds.

   b. A game using a jump rope.

   c. A game for kindergarten children.

   d. A game for a T.V. series.

14. Have students create a picture using only punctuation marks, or only letters or numbers, etc.

15. Cut odd shapes from paper and give one to each of the students. Have them glue the shape on a larger sheet of paper and, using crayons, make this part of a picture.

16. Get a supply of plastic ice buckets from a motel; give one to each student and have him make a hat of some kind out of it, using anything else he feels is necessary.

17. Make up a series of statements. Have the students each pick one and then write a story about what happened before to cause this statement. Some examples of statements might be:

    a. You called the police.

    b. The top of the hogan fell in.

    c. There is water all over the floor.

    d. You are very angry.

    e. The trading post did not open.

18. Ask students to describe five hours in as many ways as possible.

19. Make a list of things that are big and a list of things that are small. Have the students view these as if they were beetles, elephants, babies, and pilots of airplanes high in the sky.

20. Have the students pretend they have lost one of their senses. Have them write or discuss what life would be like.

21. Blindfold a student. Have the class give him instructions as to what direction to go, how many steps to take, etc., to find something in the room.

22. Have the students list all the tastes, odors, sights, touch sensations, or sounds of one of their holidays.

23. Have the students list the sounds of the forest.

24. Show the students an action picture. Ask them to:

    a. Give it a title.

    b. Tell why they would or would not like to be there.

    c. Tell where they think it is taking place.

    d. Give names to all the characters.

25. Give the students materials such as egg cartons, marbles, styrofoam cups, buttons, thread, spools, pins, glue, etc., and see what they can build. Pass the built items from person to person until it can no longer be improved.

CHAPTER VIII

COUNSELLING

The Teacher Aide is not a trained counselor. Most teachers are not trained counselors; but most teachers and teacher aides are called upon or expected to counsel students. Perhaps it is not called counselling, rather just "talking to" a student. Even more so is the teacher aide expected to talk with parents about their children, about their education and especially about any problems the child might have in school.

The notes used in this Chapter are brief reminders and helps to the aide in "talking to" students. The chapter that follows suggests helps in talking to parents.

What is Counselling?

Counselling is not what you tell someone, it is not what you do to someone, nor is it what you make someone do or believe. Counselling is not the scientific application of principles or laws of behavior and it is not the putting together of a formula that has worked in similar cases in the past. No, counselling begins somewhere else, becomes something larger than what has been described and ends only when the person being counselled terminates the relationship.

One counsellor believes he must hurt or suffer almost as much as the counselee if he is to be a helping person. This theory of counselling rests on the belief that some of the persons who seek out a counsellor are hurting and that the person they choose to aid them must share in their pain, in order to be of real help. So, as a first step, the counsellor must become a partner, he must relate himself to the human being who has sought him out. Those who have been on the receiving end of counselling know that those who helped them most were those whose words and actions showed that they would share the burden of the counselee.

One counsellor who uses this approach says that after some years in the counselling profession he can testify that every time he has failed it has been because he has kept a professional distance from those who came to him for help. In those cases where he became partners with the one who needed help, things got better and the pains of the one being counselled went away. This approach was the largest single reason for their return to mental peace. This method of counselling is hard work, but helping people to discover their own selves can require nothing less of us.

This counsellor says that the second step in effective counselling, and very much related to the first, is, "Be a good, attentive, and compassionate listener."

The third step of this approach to counselling is to use Harry Truman's motto: "The buck stops here." Don't pass the buck. Don't become merely a referral source, trying only to refer the counselee to someone else, but rather form a partnership, suffer some, and help the counselee to help himself.

Summary of Counselling Approaches

1. Talk it out. Some people seem to need just to talk about their troubles. They already have the solution to their problems in mind, but need to "bounce them off" of someone else.

2. Capitalize on the selfish interests (wants). Everybody wants something. These wants may be used as focal points in helping a person reassess difficulties.

3. Help identify goals. These are often obscured in times of stress.

4. Help analyse his situation. There is more to life than just troubles or problems. Show the counselee the good things about his life and situation. Help him put them in focus.

5. Provide real support. Children especially need someone at hand they can go to in times of stress.

6. Interpret "the rules of the game". These concern the home, school and community. The "dos" and "don'ts" should be

clearly understood. Life is made up of more "don'ts" than "dos".

7. Seek to relate him to another person or group. Remember group pressure is one of the fundamental ways to change personality.

8. Share what you know about insight. Tell what you feel about the probable causes.

9. Develop a plus and minus scale. Everyone has something "going for him"; that is, his good health, body, home, family, job and etc. These should be weighed against the "minus" items (which are often temporary).

CHAPTER IX

TALKING TO PARENTS

Why Parents Are Needed

Teachers have noted for a long time that children reflect the hopes, desires and understanding of their parents. This means that children are likely to be happy, eager and interested in school if their parents show this kind of interest. On the other hand, if parents are indifferent or disinterested, this negative attitude will reflect in the performance of their children in school.

One tribe cooperated in a study that showed that school attendance, the grade marks received by children, and the desire of students to go on to college were all affected by parental attitudes and beliefs about these things.

A noted educator who is currently promoting an extensive new language program in northern Arizona, said that the use of his materials require participation and encouragement on the part of the parents.

The child needs the parent. . . . the school needs the parent. . . and the parent needs the school. See how they can all work together.

Basic Help Begins at Home

Indian mothers were their child's first teacher. In old

times, Indian mothers included all the "mothers" in a child's life. These "mothers" were his grandmothers, his aunts, older sisters, and other women that may have lived near him or were part of his extended family.

These mothers taught him many things. They used the immediate environment for their visual aids. They taught distance by showing the child how far it was from the point they would touch to another point. They taught shapes by showing and touching all the various shapes of things in the immediate room or area where the child was playing. They taught sizes in the same way. The mothers taught colors by touching or showing the child objects of various colors.

Today, the Indian mother or mothers that may practice some of the old ways are actually preparing their child for school. Indian mothers today can follow well-established guides that help very much in getting their children ready for even more formal instruction in school.

The following points out specific things that Indian mothers and fathers may do to help get their child ready for school.

Talking to the Child

A child learns to speak by hearing others speak and imitating them. One writer says, "talking to baby helps baby talk." This is so true. This is the beginning of language development.

It is fun to play with your baby. Playing with baby should be combined with talking to baby . . . about his clothes, his hair, his toys and just ordinary talk about what he is doing and the world about him. When the baby hears language, he will soon learn to enjoy it and will soon learn to imitate it. One of the first thrills the baby has is to understand a few words from friendly voices. Do not be surprised when he "bills" and "coos."

As the baby learns to talk, he is sure to say funny words that we label as baby talk. There is a big temptation to let baby know his funny words are cute. When we do, we encourage him to use words incorrectly. This becomes the beginning of speech difficulties later on. Thus a word of caution . . . don't encourage baby talk, but do encourage little children to talk like grown-ups talk.

Building the Child's Vocabulary

There are many opportunities for parents and family to help a child build his vocabulary. He should be given the names of things and activities within his home and close community life. Young parents will soon discover that children love stories. . . all kinds of stories. Long before a child can read, he will like to follow the pictures in the book as stories are read to him.

Learning to Listen

Of almost equal importance with learning to talk is learning to listen. A child is not prepared for school until he learns to listen. . . to pay attention. Communication between teacher and child is not possible until the child learns to listen. Parents should teach the child to listen. Teaching is not the same as telling. It may mean insisting that the child listen before approval of his actions are given by the parents. Children look to their parents for approval. This is the reward and the encouragement that motivates children to learn, and learning to listen is one of the early learning skills on which success in school is predicted.

Pre-school Reading and Storytelling

It is difficult to over-emphasize the importance of pre-school reading and pre-school storytelling for young children. These activities are related closely to language development and early skills in communication. The child learns the finer points of language and important concepts through stories. Abstract language is learned through stories.

A difficult abstract concept that is expressed in the word "deceit" is learned through simple stories like "Little Red Riding Hood," Coyote stories and dozens of other stories like them.

Children love stories. They like to hear the same ones over and over. A rewarding experience for parents is after they

have just completed reading or telling a story, to hear their child say, "read it again" . . . or "tell it again, please."

Muscle Control and Learning

Most pre-school children will gain the muscle control through play that is necessary for learning. Some do not, and parents can direct their play activities in a direction that will give them the basic coordination for learning to write. One test is whether a child can draw on a large piece of paper with free and easy movements.

Pre-school children should know how to throw and catch a ball; walk along the edge of a 2" x 4' plank; swing on a ladder; beat out simple rhythms on a drum or can; and use a play hammer and saw.

Strange as it may seem, learning all these activities at home actually does prepare the child for the muscle control that is involved in learning to draw pictures, use crayons, paint, and to write.

Every new experience a child has with adults is a new opportunity to learn new words. Remember, the child must hear new words in order to learn them. Sometimes, he needs to hear the new words many times. Teach him to name the new things that he sees.

Children need to talk with adults and to hear adults talk. What better time than at mealtime, or when visiting the

trading post, the town, the church, or the ceremonies. Encourage questions about the things the child sees and hears.

Arithmetic in the Home

All of our daily lives involve numbers, amounts, and figures. How many children in the family? How many sheep in the flock? How much does a loaf of bread cost? How many miles from home to the trading post? Getting the answer to questions like these is the beginning of the study of arithmetic.

Parents can be of particular help to their pre-school child by teaching him to count before he enters first grade. He should be able to count ten objects and perhaps even more with some help.

The parent should help the child to recognize groups of objects, such as how many chairs at a table, how many hands on a person, and how many fingers on both hands. Children that have difficulty in recognizing groups of objects should be given simple drills until they can give the answer at a single glance without counting the number of items in the group.

In addition to the number games of how many, a parent can help the child recognize shapes and sizes by drawing circles, squares, and triangles. Be sure to ask how many circles, squares, and triangles the child has drawn on a piece of paper.

Parents who give their children things of different shapes and sizes to play with have a good opportunity to help the child develop his understanding of such qualities as hard, soft, rough and smooth.

If a child can get a good start in thinking in terms of numbers and shapes at home, he will be able to do better in arithmetic when he goes to school.

What do the Experts Say about Home Learning?

- Be sure the child knows his full name and where he lives.
- Take the child places and talk to him about the things he sees.
- Encourage the child to draw pictures of himself and other things.
- Count with the child each time there is an opportunity.
- Have the child repeat directions. Be sure he is not guessing.
- Listening works both ways . . . you listen to him and then insist that he listens to you.
- The wise parent will encourage a curiosity by answering a child's questions . . . don't over-answer--it will dull the child's interest.
- One-half of the child's school life is listening. He should learn this skill at home.

Regular Attendance

Many of the learning activities of school children are sequential. That means what a child learns one day follows what he learned the previous day. Part of each day's program

is built upon the learning that occurred the day before. Thus, when a child misses a day in school, he is handicapped when he returns to school. This causes children to lose interest in school.

Irregular attendance leads to frustration and failure to keep up with the child's classmates. There is no greater support a parent can give a school than to help the child attend school every day. Perfect attendance should be the goal of every parent and child.

Getting to Know Your Child's Teacher

One of the largest Reservation public schools recently surveyed over 500 Indian parents in their school district. Almost one-half (or 50 percent) of the parents said that they knew their child's teacher. However, 9 out of 10 (or 89.6 percent) of these same parents said they would like to know their child's teacher better.

Perhaps as this book is read, parents might like to think of the ways they could arrange to get to know their child's teacher better. Following are a few of the suggestions made whereby teachers and parents could get together to know each other better:

- Arrange a special conference with the teacher.
- Visit the teacher; suggest that the teacher visit you.
- Attend PTA meetings, school assemblies, school sporting events, and other school functions open to parents and patrons of the school.

- Suggest that the school hold potluck suppers, dinners, parent orientations, or a special mom and dad day at school.
- Make a special effort to attend the special programs at Thanksgiving, Christmas, Easter, etc., held by most schools.
- Invite the teachers to special community functions such as rodeos, cake walks, chapter house meetings, potluck dinners, etc.

Getting to know your child's teacher is a good step in helping the child do well in school.

Problems

Of course children have problems in school . . . all kinds of problems, in just learning to live and function in a new group situation. They are really little problems centered around playing, studying, other children, their likes and dislikes and so forth. But to little children, they seem like big problems. What are the parents supposed to do? Take up all of their problems? NO. Perhaps the best advice is to let the children solve most of their own problems. Wise parents will know when to talk to the child about his difficulties, or when to ask questions from the school officials, and when to intervene.

Some children may suffer severe handicaps resulting in very difficult problems for the child and for the school. It is for these children and at these times that the support resources (i.e., Public Health, Welfare, Social Service) should be called for advice and help.

CHAPTER X

ROLE DIFFERENTIATION

There is no easy answer to what specifically a teacher aide should do or might do as a member of the teaching team. Job descriptions are never that specific. The teacher is in charge of the classroom. Thus the best approach for the aide would be to plan carefully with the teacher on what duties the aide would assume. Then as opportunities come either through planning or special situations, the aide should show what he or she <u>can</u> do.

If role definitions are clearly specified and accepted by both the teacher and teacher aide, two critical problems are avoided. They are:

1. under utilization, failure to use aides to the maximum benefit in the teaching-learning process; and
2. Over-utilization, expecting aides to make decisions and carry out duties for which they were not trained.

Teacher aides in training tackled the problems of role differentiation along with ways to be truly helpful to the teaching-learning process. Their group responses, developed under the Instructor's guidance comprise this chapter. (The study questions of <u>Teacher-Teacher Aide Preparing Training</u> Southwestern Cooperative Educational Laboratory, were used.)

Practices Considered Helpful to the Teaching-Learning Process

Interesting a Restless Pupil in Some of the Available Activities

Talk to him to find out why he is restless. Is the work too easy or too difficult or does he have a problem? Try to get him involved by playing games with him or have him choose an activity he likes. Observe the other children's attitude toward him and his toward them. Talk to him about a related problem and set a solution to meet his needs. Reward the child if he does do something well or finally participates. Ask him to help with tasks in the classroom or send him on an errand. Try to relate school with something he likes or he is familiar in order to interest him. Sit on the floor with him if necessary in order that he is on the same level. Children respond more if they are not "talked down to." Be pleasant and encourage him to take part in any activity. If the work is too easy, challenge him with something more difficult. Keep him busy or if he seems restless because he is tired, let him rest.

Giving a Pupil a Chance to Show He Can Do Something Well

Tell the child what is expected of him such as a good job, neat work, etc. Tell him he can do as well as any child and ask him to help with a class project such as putting up a bulletin board and let him use his own ideas. Encourage him to try again; boost his ego and confidence. Let him be first occasionally or give him an award for improvement. Congratulate the slow ones or tell them that they will do much better tomorrow. Let him show what he can do or do what he likes. Let him find himself and go from there; try to make him feel independent; try to make him feel he is trustworthy. Don't stand behind the child when he is trying to do something difficult. Exchange ideas with him. Praise him but not in front of others. The aide can do something wrong which is obvious and the child can correct him so that he knows that anyone can make a mistake. Tell them that the class is exceptional and encourage everyone to take pride in himself.

Helping Pupils Learn to Play Together (such as Teaching Them to Take Turns, Share Toys and Other Materials)

When they are not sharing, look at them and they will begin to share. Have them take turns with different groups each week and have all participate. Assign games in which sharing is the only way to play the game. The teacher or aide should play with them in order to observe the ones not sharing or the reason for not sharing. Let them choose a friend to play with or share a toy, so that they will know how good it "feels" to share. Use sports as examples of good sportmanship and then relate to other areas. Boys can learn to wait for the girls and learn manners at the same time they are learning to share. Explain about cooperation in adult life and tell them that they have to learn to share while growing up. Have rotation games. Tell them that the class will be happier if everyone shares. Ask for volunteers and then let them choose teams. Devise Navajo games in which the child will enjoy and will share unconsciously.

Encouraging Pupils to Make the Most of Themselves

Challenge them if their work seems too easy. Encourage them to plan for the future by asking what they want to do in the future. Tell him he can do anything he wants to do by getting him interested in an idea or that he will earn money when he gets a good job. If someone gives up, counsel with him. Bring up the relationship of clan and reassure him and encourage him to learn about his culture and to become individuals. Give examples of other students who have been successful or show them pictures of successful Indians. Bring in outside speakers. Reinforce the child on all positive behavior. Give him examples to work with from the world of work so that he will know a little bit of life outside of the classroom. Tell him that no one is perfect. Counsel with him; teach him pride and self respect; get him involved. Ask him to do extra reading or research. Tell him his test scores and get him to compete with himself, so that he can see himself improve.

How would you help pupils learn to settle arguments without fighting?

The teacher or aide should listen to both sides of the argument and try to find out the cause of the argument. This is a good time for counseling and both individuals should be talked with at the same time. If nothing can be resolved, the students should be referred to the counselor. The students should try to be friends and learn that it is necessary for people to get along. Most problems are caused by not sharing, and pupils should learn how to share. Rules should be set up to avoid actual fighting. The problem should be settled between the two individuals at a time or place away from the other students. If the trouble persists, it may be necessary to notify the parents of both students. Teach pupils that fighting does not solve anything but talking things out does. Set an example; discipline in a positive way.

How and when would you listen to pupils talk about themselves?

Anytime a child wants to talk about himself, the teacher or aide should listen attentively. If the teacher or aide is himself and is really interested in the student, the student will respond. When a pupil has done something well or has a personal problem, the teacher or aide should be ready to listen. Students like to discuss themselves after a trip or a vacation at recess time, during class time, or in the cafeteria. If a child wants to talk about himself without the rest of the class, the aide or teacher should recognize the situation. Sometimes after school a pupil will talk with his teacher. A good exercise is to have the pupils write something about themselves each day.

When is it necessary to talk quietly with a pupil who is upset?

When either the teacher notices the child is upset or is getting behind in his school work, the child should be taken aside to discuss the cause. The problem should not be discussed in front of the other pupils. If the child is emotional, it would be better to wait until he is calm. Generally, at the time of a problem

is a better time than to wait. The aide or teacher should really listen. After school or at the dormitory might afford more privacy. The aide or teacher should use good judgment.

How and when would you act out stories with pupils?

During a reading period or story telling time, a child can act to find out more about himself. If the aide or teacher acts too, the child is more relaxed. Children understand difficult stories more if they act them out with the teacher. Because Navajo children are shy, it is best to begin this type of activity in the early grades. The simple coyote stories can be acted out with the children. Morals and manner can be taught when the teacher acts with the children. Children can all get involved when the teacher or aide is involved and everyone is in a good mood. Facial expressions, gestures, body action, and pantomime help illustrate stories.

When might you listen to a pupil tell stories?

Ask the class when they want to tell stories? The majority will rule whether it is morning or afternoon. Generally, they like to tell stories in bad weather. Whenever a child is eager to tell a story or he has an experience, he should be able to relate it. The teacher should allow storytelling time or they can tell stories during reading time. Listening should be emphasized for the other students. They should be encouraged to tell the story in either language. When the teacher-aide has a special group, each child can tell a story. Never discourage a child from telling a story, as sometimes a child reveals a problem. Anytime he wants to tell a story even after school or at bedtime would be good times to listen to stories. Sometimes it is necessary to limit the time with those classes who talk all the time.

How would you help pupils understand the teacher's directions?

Repeat the directions in Navajo if the child looks puzzled. An aide can reword the directions in a way that the student can understand. Give an example which will illustrate what the directions call for. If the directions are complicated, go over them step by step. Use the blackboard or chalkboard. Ask the student to explain the directions. If he can't give the directions because he doesn't understand, the directions can be given again. Give individual help or have a friend help.

When might you talk with pupils about what they're doing when they're playing?

When learning is about sharing or if they are too rough or seem to have a problem, the aide should talk to them about what they are doing. Ask them what they are playing or have them explain to you about what each is doing to let them know that you are interested in them. If there is a change in the child's attitude or he is doing something different from the others, question him in an interested way rather than just poking fun at him. Ask the children how to do things and try to do them their way.

How might you help a pupil to learn something new and perhaps a little more difficult than he thinks he can do?

Encourage the student or make the project as simple as possible. Try to get him to attempt it slowly or step by step and by giving examples. Tell him to try again. Take an interest in the student and his accomplishments. Praise the student. Don't tell him that it is really easy, as he might think he is slower than usual if he is having difficulty. A pat on the back or head or a hug will give him courage. Suggest practice makes perfect. Don't show by facial expression that the child has failed.

When might you play games with pupils, (such as rhyming games, guessing games, finger games?)

These games can be played at any time to enable the students to renew their interest in their class if they are restless or bored or during recess time when it is held inside due to inclement weather. When the teacher is out of the room, the aide can get the students involved in additional learning through games which can be related to lessons and included in lesson plans. Learning can be reinforced in spelling with rhyming games, guessing games in social science to learn about famous people, finger and other games for learning math, and in science to learn different animals or machines. Friday can be a game day in which students can participate in games which provide learning experiences. A class divided in groups for learning can take turns playing games, as the aide can take a group each day. In English or reading classes, a child can learn the sounds of vowels and concepts of learning to read. An aide can utilize free time, recreation time, every afternoon before the students leave for the dormitory, field trips or walks, physical education class, or music class, rompus room in the dormitory, or when a student has completed an assigned lesson to provide new learning experiences.

When might you read and tell stories to pupils?

Everyone agrees that there should be a time set aside each day for reading and telling stories to the pupils to increase their listening skills. Some prefer to read to students after lunch or in the hours in the morning when they are alert or have finished their work. Those who have finished their assignments can go to the back of the room to listen to records with stories which they can follow in their books. In the reading lab, the pupils listen to stories as well as read. In one school, there is a reading room--not a library--where pupils can go once a week for pleasure reading from books they select. They enjoy listening to stories here, also. Film strips as well as stories can be read to the younger pupils. Sometimes a student can solve his own problem by listening to a similar situation in a story. Students like to hear stories on a rainy day. They enjoy coyote tales during the winter time or when they ask for stories or stories which are translated into the Navajo language. They also enjoy

stories after a difficult lesson or when a lesson needs to be illustrated by a story to emphasize a point or needs to give additional information. In social studies, stories will make the class more interesting. Children like to hear stories before certain holidays such as Christmas or stories in their culture.

How would you help young children learn to use crayons, scissors, paste, etc.?

A teacher or aide can tell easily who knows how to use crayons, paste, and paint and those who don't. Ditto masters with different shapes and sizes can be used to show the pupils how to use them. Children should be told the purpose of each item to be used in the school, that each article will last much longer if properly used, that students should avoid wasting materials or making a mess, and to put supplies away after use. Rounded edge scissors can be used when pupils are learning to use them for cutting. Safety can be stressed by actual demonstration or by the use of film strips. Children should dress in old clothes if they are working with paint or a project that might be messy. Tables and floors should be covered with newspapers. Examples of students from the previous years can be put on the bulletin board to illustrate what can be done. The pupils should know what is expected from them. Sometimes if pictures of schools which do not have adequate supplies are shown, the students will learn to appreciate articles furnished to them.

When might you sing with a group of children?

Any occasion can be used for singing such as birthdays, Christmas, class parties, music class, rehearsing for a program, a restless class, or learning a new song. In some classes everyone sings "America, the Beautiful" after the Pledge of Allegiance. Singing can help students learn numbers, colors, animals, or anything related in songs. Some pupils hum while working, and the aide or teacher can sing or hum along to create a happy atmosphere. One aide leads the children in song while taking a walk each day. They like to learn Navajo songs which the aide or teacher can sing with them. Activities such as assemblies or games can call for singing.

Practices Considered Helpful to the Teacher

What suggestions can you give students who operate equipment such as a movie projector, slide projector, tape recorder, etc.?

The teacher should understand the equipment and teach the aide if the aide is unfamiliar. If instructions are available, both should read them and keep them with the equipment. The aide should check if the equipment is safe and in working order. No one should try to repair a machine, unless he knows how; if anything needs repairs, the item should be referred to the teacher or office. Except for minor uses, a student should not operate equipment before the junior high level. Then he can learn from a diagram and demonstrate his ability before actually using the equipment. The students should take turns in the operation, as this will increase interest and responsibility. A student should know that equipment is expensive and that it is necessary to know how to care for it as well as to operate it. The aide should supervise and put away after each use.

When might you make arrangements for the use of equipment?

When a student shows interest in a subject, a lesson needs more explanation, a student is bored or listless, or the weather is bad, an aide can get her class involved by showing films, film strips, or using a tape recorder. If possible, the specific equipment desired should be scheduled in the lesson plans in order that it is available. The equipment should be set up before class or during study hours. After school, an aide can sometimes make arrangements for the following day.

How would you help pupils to learn proper use of tools and equipment?

The student should be taught how to read and follow directions and the purpose of each piece of equipment. The aide can demonstrate the use of the equipment step by step and explain the consequences if the equipment is not used properly. A specialist or A-V co-ordinator can explain or demonstrate which will add interest. Students should learn the proper care of all equipment

and keep it in a locked closet when not in use. A bulletin board with related ideas will help the students understand its use. Students should be told of the cost of repair as well as the initial cost. Encourage them to check to see if it is clean or ready for use. The teacher-aide should set a good example by taking care and operating the equipment properly.

When would you check the playground equipment for safety?

Safety is everyone's responsibility! Teachers, aides, all staff members of the school should make routine checks. Maintenance men should check the playground equipment for malfunction, but everyone should be aware of safety at all times. Before recess or anytime that many students will be using the equipment, someone should check the equipment. The students should be aware of how to use the equipment safely in order to avoid accidents. A safety committee comprised of students will keep the students alert to problems on the playground. The teacher and aide should instruct students about safety and first aid. A definite schedule should be set for complete checks of all equipment. Either the teacher or the aide should supervise the students at all times.

These things are considered helpful to the teacher. What suggestions would you have for carrying out these duties? How might you involve the pupils?

Collecting milk money, money for lunch tickets or other needs

In the B.I.A. schools lunch is furnished. However, a responsible student can collect money for movies or Weekly Readers under supervision. Children can learn how to buy and sell during rummage sale or bake sale. Girl Scouts also sell cookies and can learn to count change. An appointed committee for activities can collect for movies, carnivals, and sports activities.

Doing errands and carrying messages

Whenever the need arises, pupils should be given as much opportunity to participate as possible. This

should be done on a voluntary basis, and in cases where the shy child does not volunteer, an outgoing child can be sent with him until he develops confidence. This develops responsibility and helps them socialize with others. Children must learn that they are trusted. A chart of different students each week would allow everyone to have his turn. Attendance slips generally are taken to the office by students daily. If a message is important, it should be written. If a message is urgent or confidential, the aide should deliver it himself.

Passing out and collecting the pupils' materials

Generally, the teacher aide is responsible, but different students assigned each week can pass out papers or collect them. Students should take turns. It is best to have the pupils do as much of this as possible, as they will learn to do more for themselves. They will also learn to put materials away if they are given the responsibility.

Getting the classroom ready for the next day

Have the students help. Let each individual at the end of the day clean and straighten up his or her own area. After they are all ready, they can clean and get the whole room ready for the following day. Have one pupil in charge of cleaning the blackboard, have another arrange desks, and another in arranging materials. A.V. equipment should be arranged for and lesson plans ready. Materials which will not be used the next day should be put away. Let the students know that it is a team effort--everyone must be ready for the next day. They develop good habits for the future.

Taking charge of the class when the teacher is sick for a considerable period of time, perhaps several days or a week

The aide goes by the lesson plan. In the upper grades the students can work on SRA kits, and in the lower grades the aide can work individually with the students. If the teacher is out longer than a week, he sometimes gets in touch with the aide to give additional lesson

plans. The aide can have reviews or show educational films. In some schools, the aides report that the teacher never gets sick. The aide should feel confident to go right along with the same type of learning and teaching. If the aide is confident, the class will not be hard to handle. Discuss with the teacher alternate plans in the event the teacher is out. This can be activity which can be used any time during the year. One aide reports that she makes the lesson plans, and the students work in a relaxed atmosphere where they control the work they are able to do.

Poor Practices in Education. The Alternatives?

Giving the most attention to the pupils whom you know best

This should never happen, as the teacher and aide should make an effort to know all the students by asking about their family, where they live, and their interests in order to treat all students alike and individually. The aide should try to talk to each student during the day and should circulate among all the students without attending to any one student too much. Encourage the slow or the shy students to participate by making them feel relaxed and comfortable. If it is necessary to spend more time with this type of student, the rest of the class can be involved in a project or in helping each other. A sign on the teacher's desk saying that students will be helped individually will encourage all students to ask for help.

"Covering up" for children who cheat

The teacher or aide would be cheating also if a child was allowed to continue cheating. In lower grades, children work together in sharing ideas and helping each other. If it is necessary to test them, the aide should separate them or have oral presentations. Honesty should be stressed and the students should be taught that they are learning for themselves and that they all have minds of their own. A student should be asked why he is cheating. Maybe he lacks understanding and needs more help. Circumstances that cause cheating should be avoided. Instill in the child that learning is more important than grades. Avoid grades if

possible. Cheating should be discussed with the teacher for a final decision. By walking around class during a test, the aide can prevent cheating.

Helping the teacher maintain a quiet classroom

The classroom should not be quiet all the time, as the most effective way of learning is participation in activities both orally and physically. Students respect aides and will discipline themselves. Both the teacher and aide should set the rules and work out a schedule for maintaining a quiet classroom. They should be quiet and polite with the students, and the students will get involved in learning situations rather than causing a disturbance. If the discipline is satisfactory during class, free time or an award can be given at the end of the period. The students must learn the difference between recess, a time for noise, and class, a time for work. Class officers can help keep the class quiet. An interest center for those who finish their work will keep students busy and quiet. Students can also work on library skills.

Lending a pupil money when you are asked

Be honest and tell all students it is the policy not to loan money to anyone. If a student asks for money, find out why he needs the money. Find a way for him to earn the money by doing something or start a student bank in class. Teach the value of money, saving, and budgeting. If the practice of loaning money isn't started, there will be no problem. In the dormitories, the instructors should have a list of the parents and a record of their children who need money. When the parents visit their children, they can give them money. Each request should be considered, as there might be an emergency such as making a phone call to family. If a family can't provide the necessities for a student and an aide buys something, he should just use his own money. Children must learn at an early age that they will value things if they put effort in earning them.

Keeping pupils who talk slowly and hesitantly from wasting the class's time

Have the slow pupils in a special group separate from the fast ones so that they can learn at their own pace without hindering the rest of the class. Tape what is said and play it to him and he can improve. Don't embarrass the students. Find out if there is a problem or if they are just getting attention. The aide could help this student, as individual help will help.

Spanking the pupils for misbehavior

This is not done in the B.I.A. Schools. Counseling is the only answer.

Telling a misbehaving pupil what you really think of him

Never tell him what you think of him if it is negative. Positive encouragement and guidance should always be the goal of the teacher and aide no matter what the child's behavior is. Make an evaluation sheet and set up an award system. The teacher just looks worse to a child if the teacher loses his temper. The aide should try to find out why he is acting the way he does. The aide may have to speak in Navajo to encourage the child to discuss his behavior.

Finishing a slow pupil's work for him

The teacher should never finish a pupil's work; he should only guide him. Sometimes presenting more examples will help him understand. Encourage him to do his own work. Give him a practice sheet if he is afraid of making a mistake. Go over the directions. He may not understand what he is trying to do. Help the students individually. The student can work right along with the teacher or aide, but he must be attempting to do his own work. If an aide finishes his work, he will expect it the next time. He will develop poor work habits.

Suggestions Concerning Duties of some Teacher Aides

These are the things that some teacher aides do. What suggestions do you have for accomplishing these tasks? Is preplanning necessary? How?

Taking charge of pupils at various occasions, such as: during lunch periods, in hallways, on the bus

All staff should be alert to any discipline problems. A student who misbehaves should be scolded, as his behavior could be worse next time. Have students help with duties, as the students behave better sometimes with their peers. Point out the safety factors in not following rules such as running in the halls. In some schools the aide and teacher take turns. The aide can walk around and observe who is using manners or who needs correction. Tell them that good behavior is expected, and if the students do not respond privileges will be taken away. If the students are having a new experience, inform them ahead of time as to what to expect. Schedules should be made for lunch duty, loading and unloading buses, and hallway duty. Hall duty for a student could be a responsibility on a rotation basis for those who earn the honor.

Taking groups of children on a trip

Have your group organized. Take count and know who is going and who is going to return with you. Tell them ahead of time the purpose of the trip and what you expect of them. Sometimes chaperones go along with the aide. Try not to have more than ten students assigned to each adult. All trips must be scheduled ahead. The aide should go along so that the students will know she is interested and they all can share the trip again the next day through discussion. The students generally behave if they are told in advance that this trip is a privilege and what to expect.

Watching pupils from the back of the classroom to prevent unruly behavior

If the class is under control, there is no need to spy from the back, as the children feel that they aren't

trusted. Let them know they are being under supervision so that they can receive help rather than looking for something negative. If the children are busy, they won't think of misbehaving. There is no preplanning necessary here other than telling the students at the first of the year what is to be expected of them. Let each one be responsible for himself. Reward the whole class for good behavior. Always use the positive approach. If there is a problem with one or two, talk with them away from the class in order to counsel them.

Posting the doors of the school

Make sure doors are locked after school and check to make sure back doors are closed for movies and other activities. During recess, the doors are posted so that the hallways remain clear and there is no noise. If a child keeps coming in or doing something he shouldn't be doing, ask him to help guard the door. Some aides think this is inviting trouble, but most students will act responsibly when given the chance to help.

What suggestions do you have to carry out these functions more smoothly?

Filing and cataloguing materials

There can be a workshop on how to file and catalog materials and the teacher can explain the system to the aide. In many schools, the aides do not file or catalogue. There should be a cabinet to hold records of students. These folders for each child. Everything should be in alphabetical order or subject areas.

Taking notes at meetings when asked

Parents' Council elects a secretary. If there is a special meeting, the aide is expected to take the minutes. She should always have a notebook for these meetings and they will always be together. A tape recorder is used in some schools for some meetings which are important or instructive. If the aide does take notes, she should get the name of the speaker and

his subject and outline the topic and sub-topics in an organized manner so that they can be read at a later time without question. Listen carefully and write items as they are heard. Have an extra pencil or pen in case a pencil breaks.

Keeping records, such as attendance and health records

This is an activity which can involve the student. It will help develop responsibility and give him a chance to use his writing ability. He can put into use some of the skills he has been learning. Keep records in special folders which are marked for health records. Keep the records current and record them as soon as you receive them. Date all records. If the students take attendance, spot check or supervise to be certain the record is accurate. The homeroom teacher is responsible for records, and the school nurse records and passes any pertinent information to the teachers. The nurse keeps her own records.

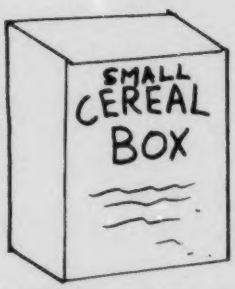
Preparing A-V materials, such as charts at the request of the teacher

All materials should be prepared before class. Generally the teacher does this, but these are in the library and the librarian helps out, as the materials must be checked in and out of the library. Make charts that are creative and large enough so that the students can see them clearly. They should be precise. Make chart showing the A-V equipment, condition, and the B.I.A. number to keep throughout the year.

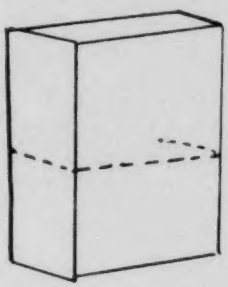
CHAPTER XI

CREATIVE AIDS FOR THE CREATIVE AIDE

The puppets, posters and awards were developed by the participating teacher aides in training. The puppets and awards were designed for easy duplication. Most of the puppets were made for use on a small cereal box that has been cut in the middle on three sides. The uncut side serves as a hinge for movement of the head (or part of the head) in the puppet. Felt or heavy paper may be used for puppet materials. Sock and other puppets are ahown also.



Small cereal box



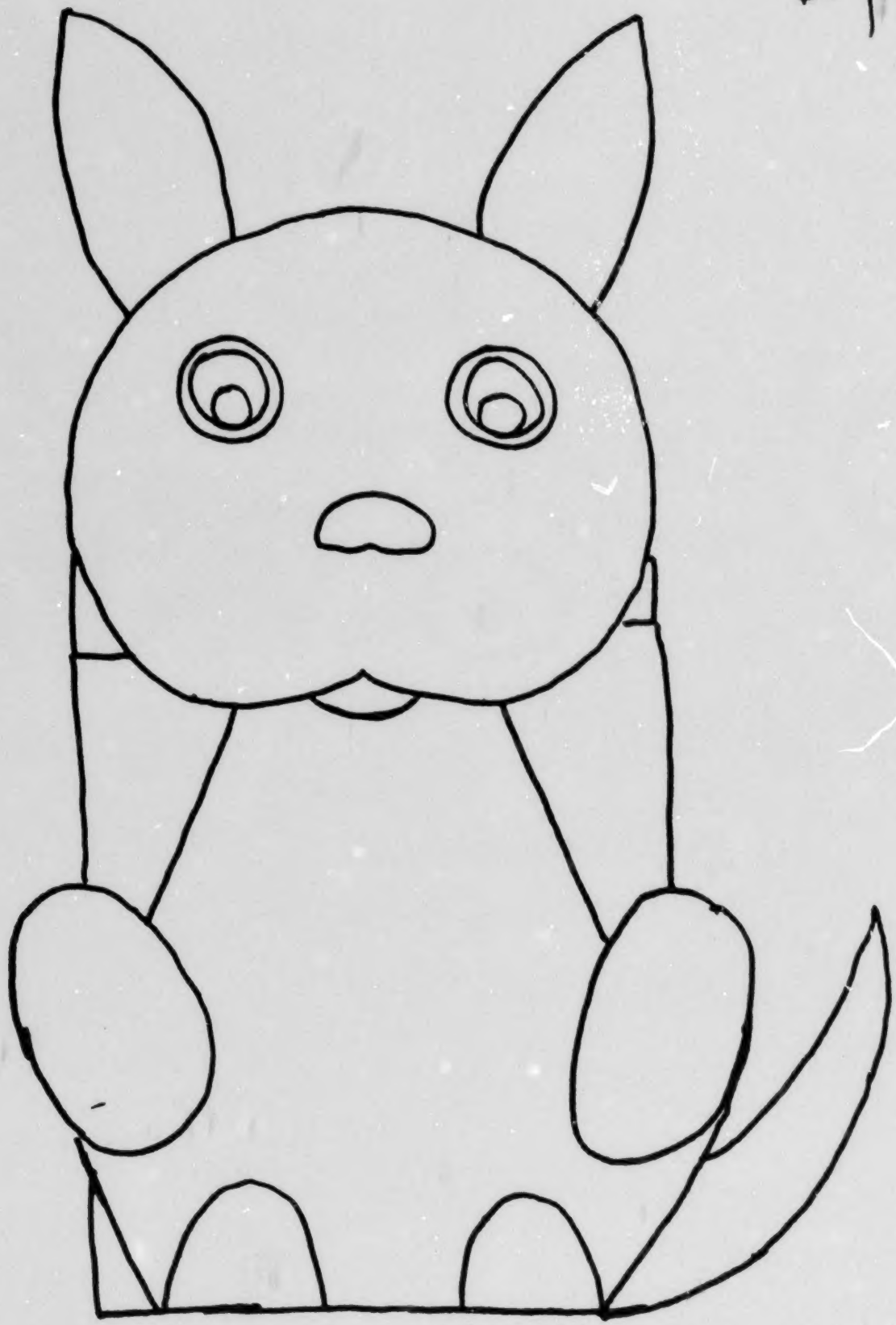
Cut on three sides

Paste puppet parts
to top and bottom

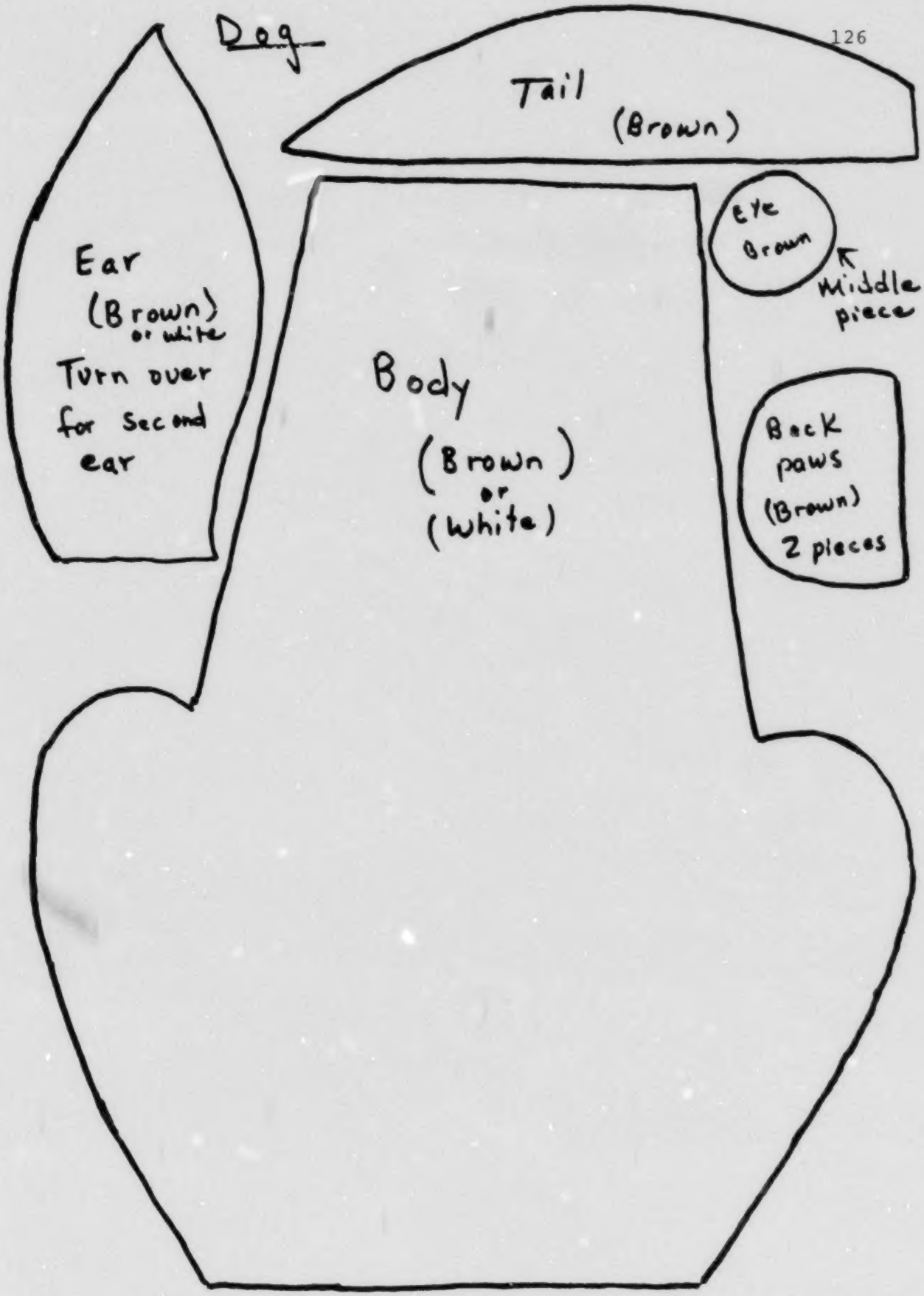
Manipulate with thumb
and fingers

Irene Foster

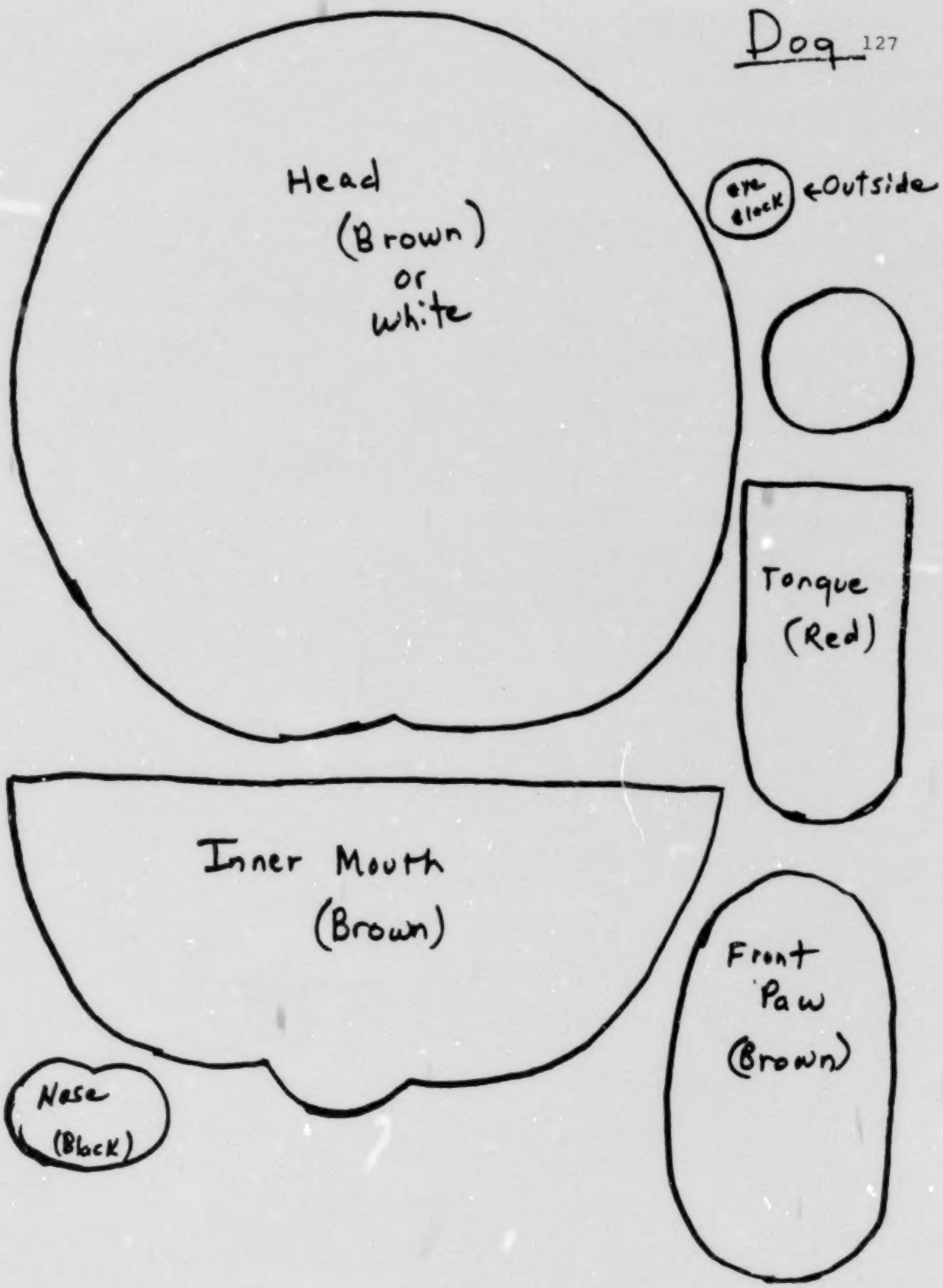
Dog

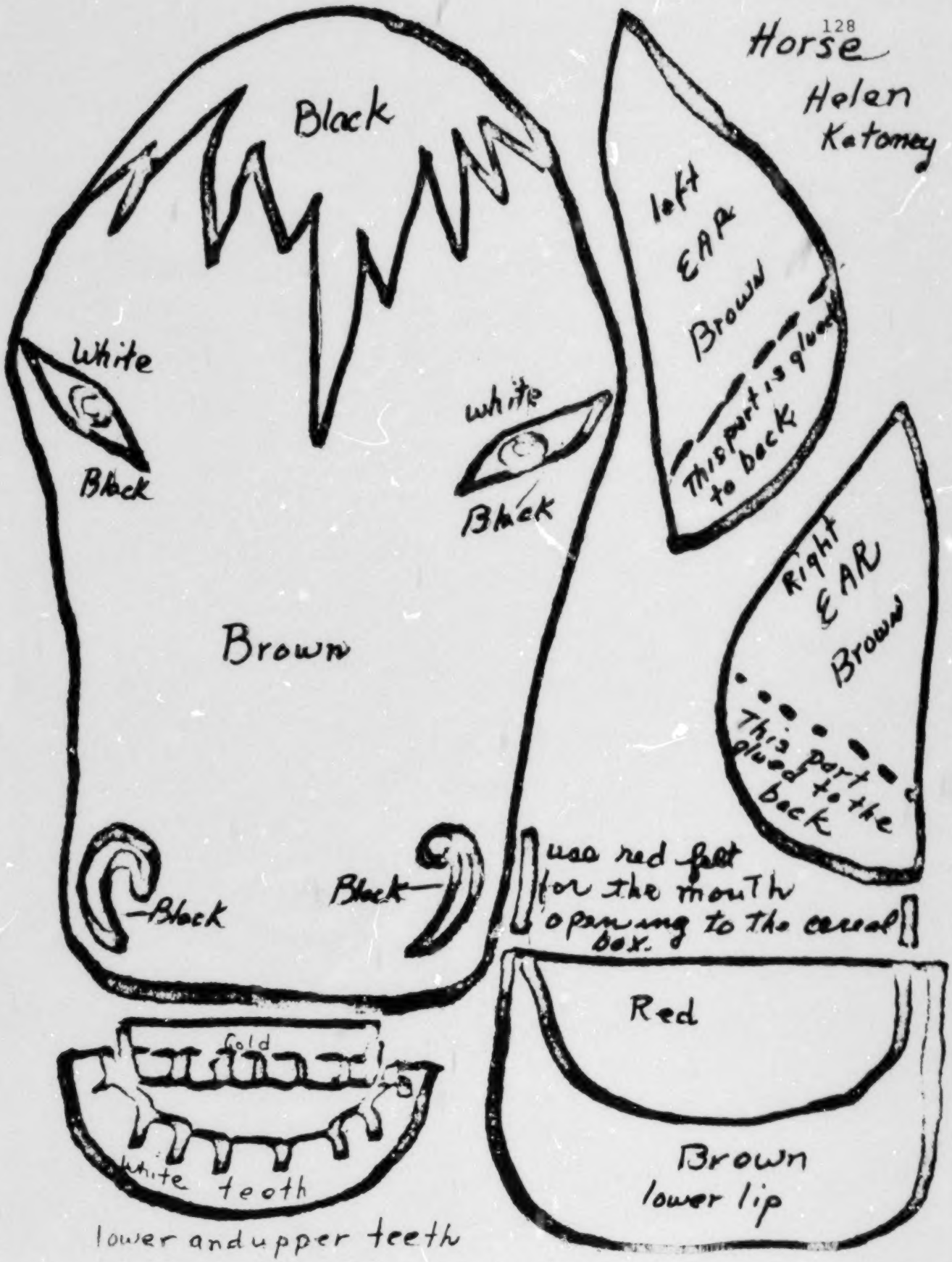


Dog


Tail
(Brown)
Ear
(Brown)
or white
Turn over
for second
ear
Body
(Brown)
or
(white)
Eye
Brown
Middle
piece
Back
paws
(Brown)
2 pieces

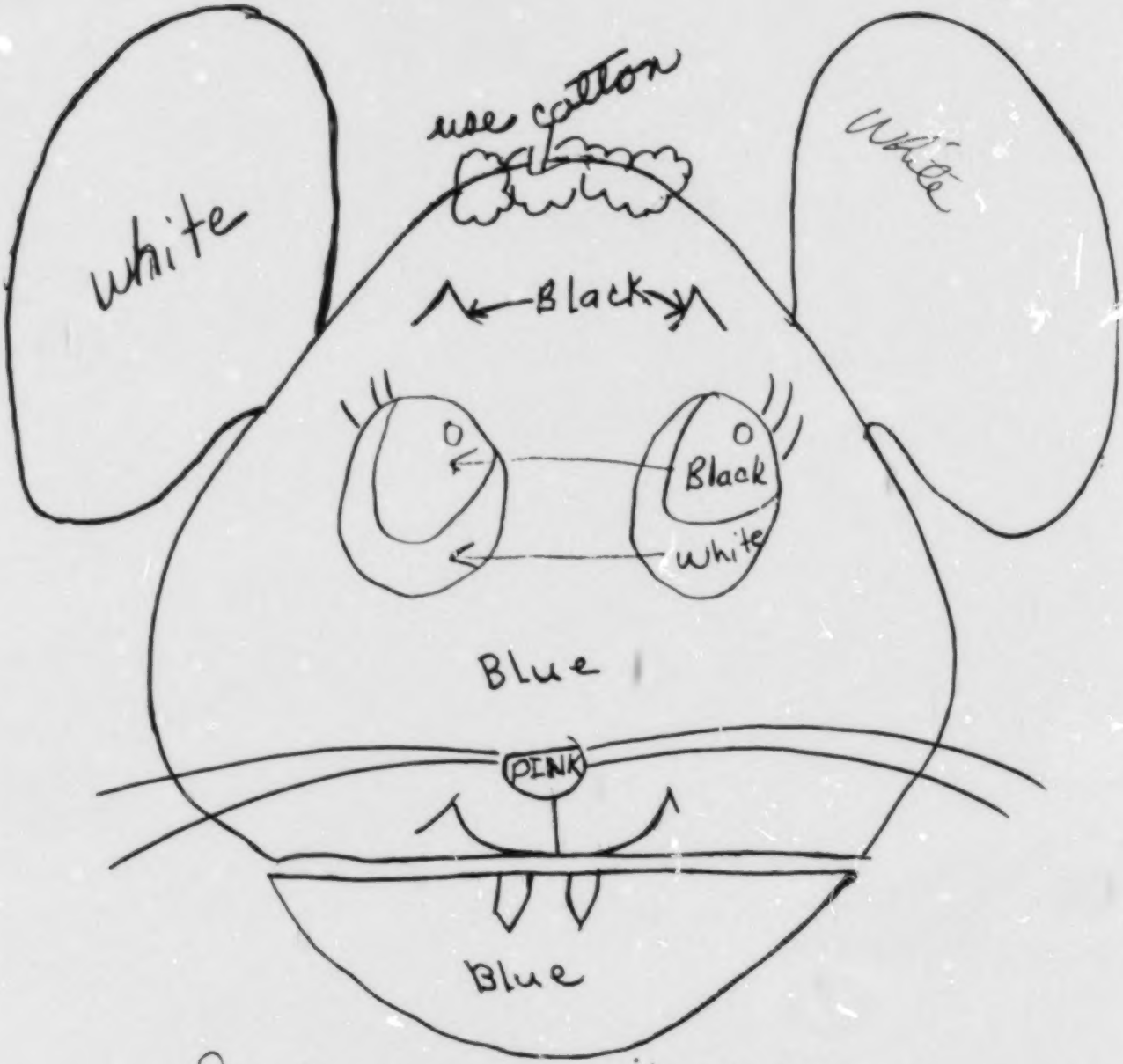
Dog


Head
(Brown)
or
white
eye
(black
←Outside
Tongue
(Red)
Inner Mouth
(Brown)
Front
Paw
(Brown)
Nose
(Black)


Horse
Helen Katoney
Black
White
Black
white
Black
Brown
left EAR
Brown
This part is glued to back
Right EAR
Brown
This part is glued to the back
Black
Black
use red felt for the mouth opening to the cereal box.
Red
Brown
lower lip
fold
white teeth
lower and upper teeth

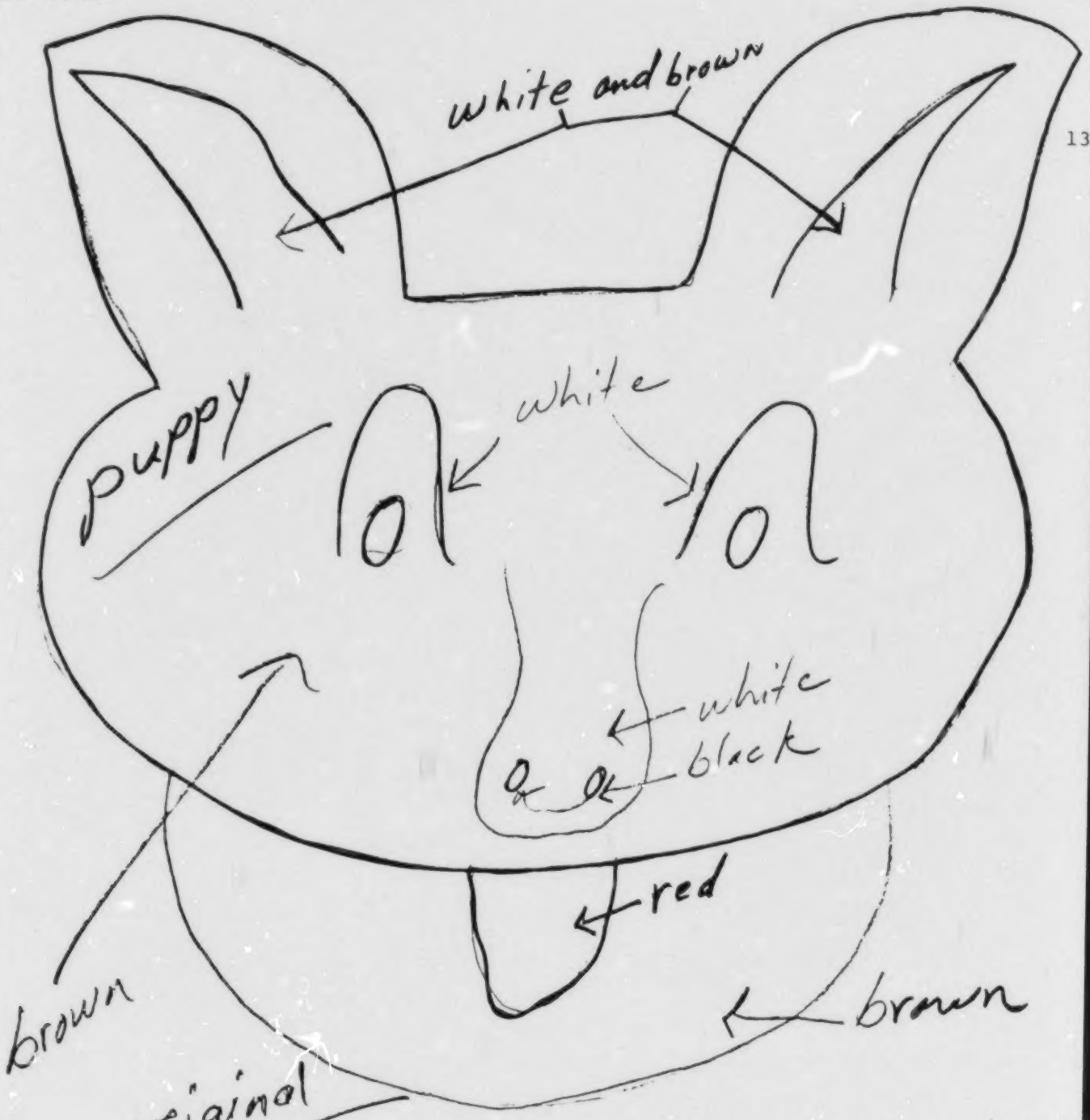
SANTA

Vera Damron



for the use white+blue
for the eyes white, black
the .

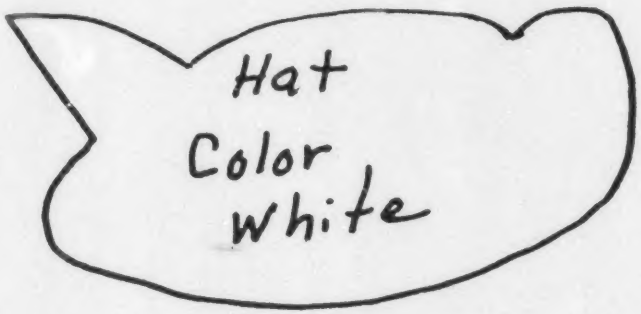
Jeannie Starkey

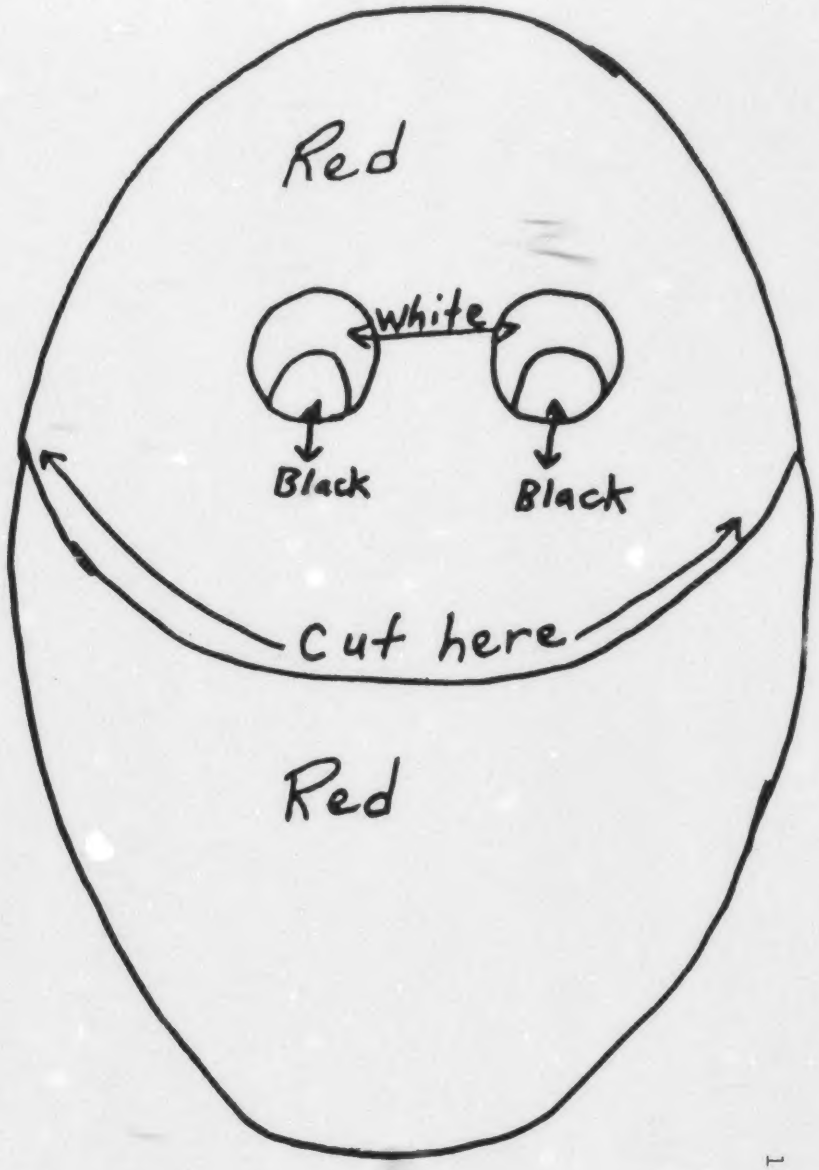


Earl Saltwater Jr.

8/9/74

Pink Felt
for mouth
Piece on box

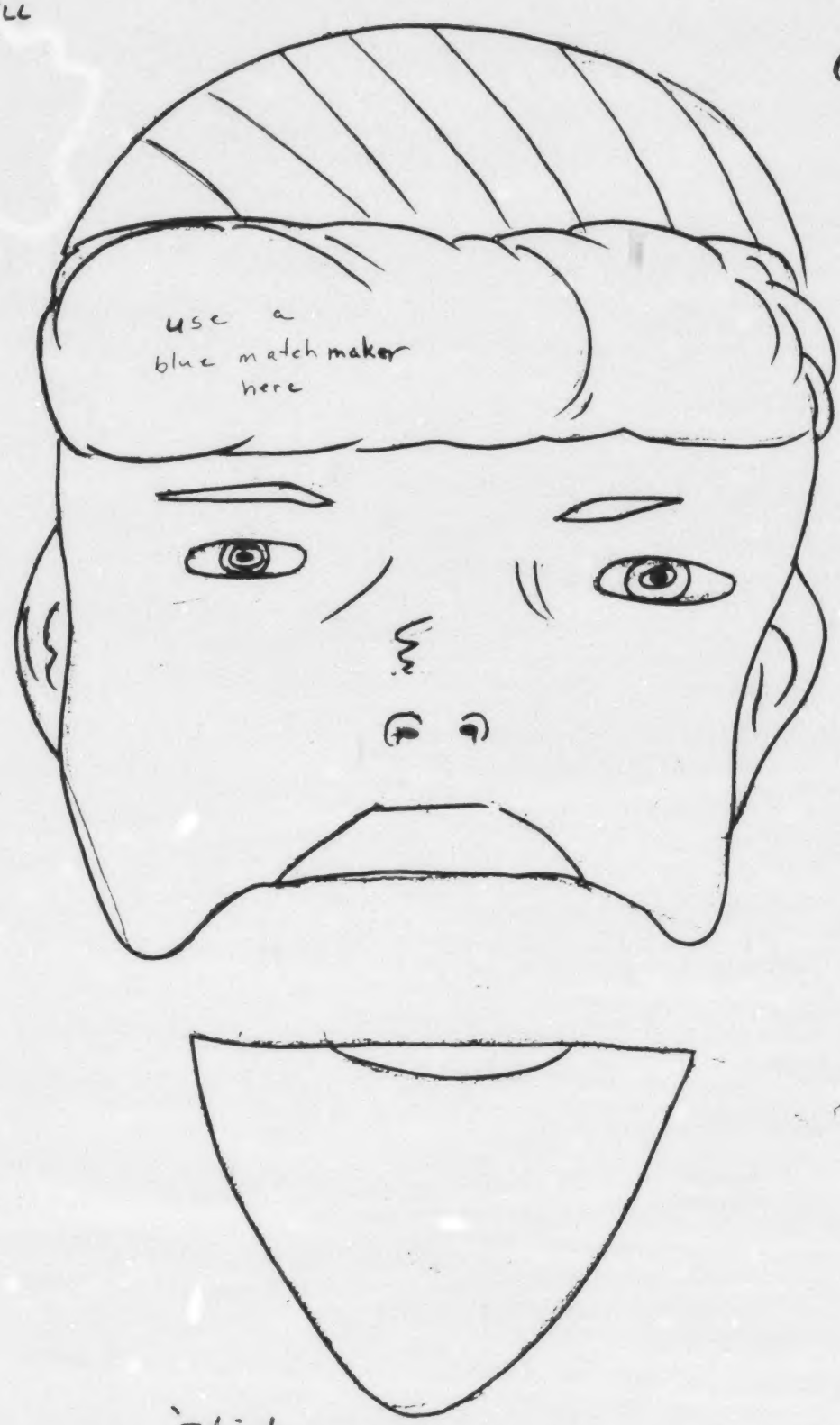




Rose Salabye
Many Farms High School

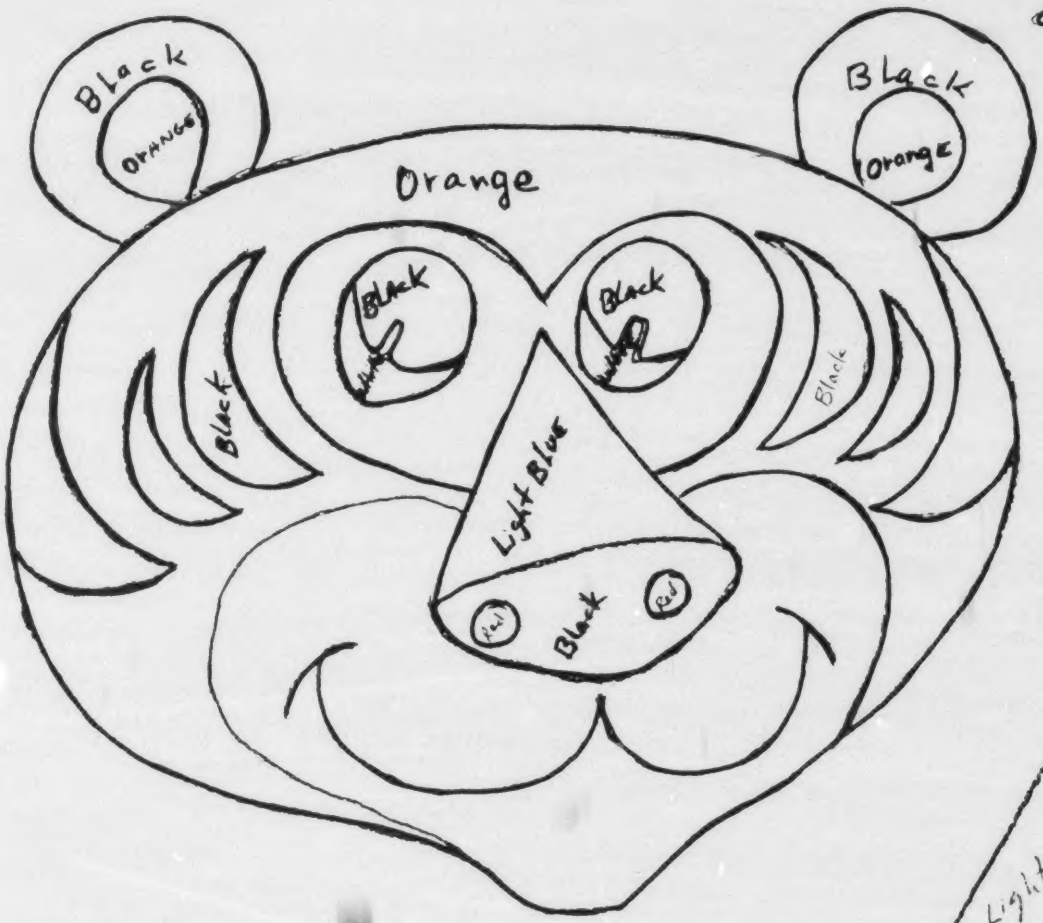
Sadie Bill

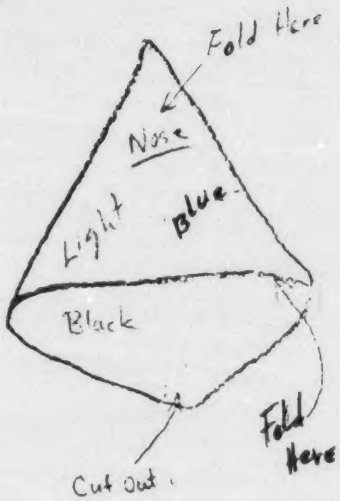
Grandpa Nez

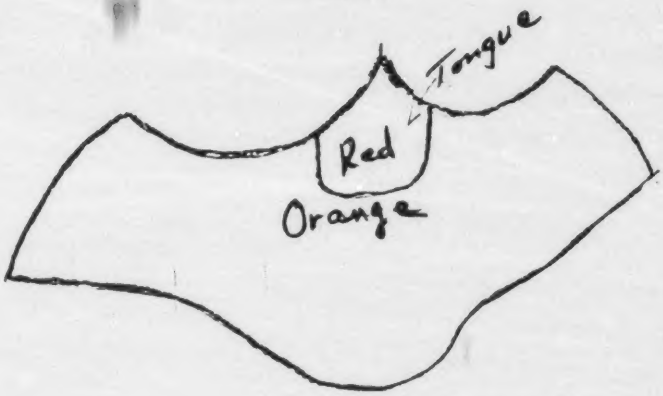


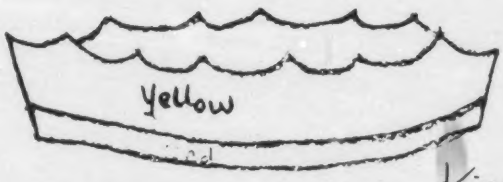
Shirt may be as long as you want

Teddy Jo







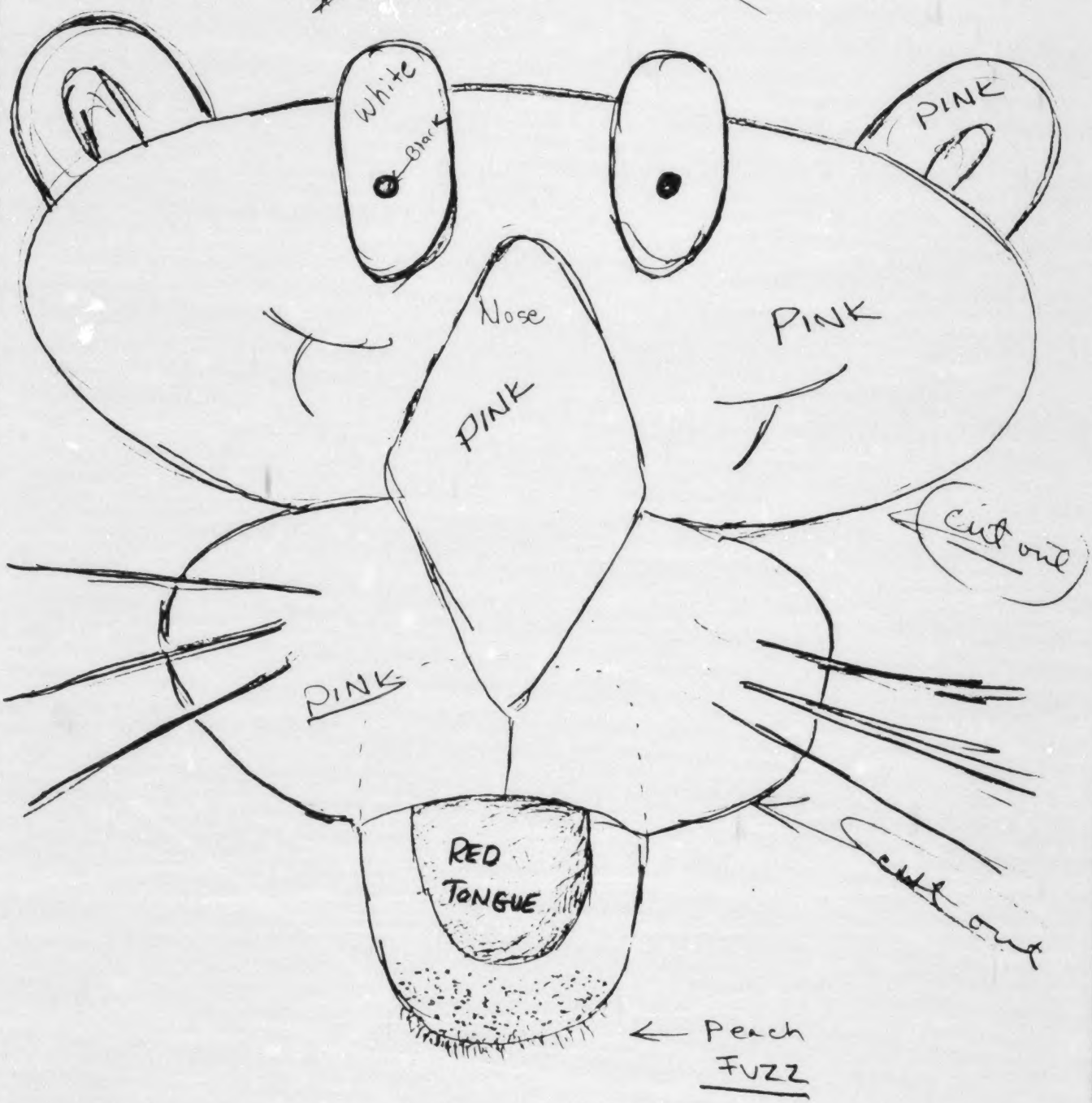


King's Crown

Tiger with crown on

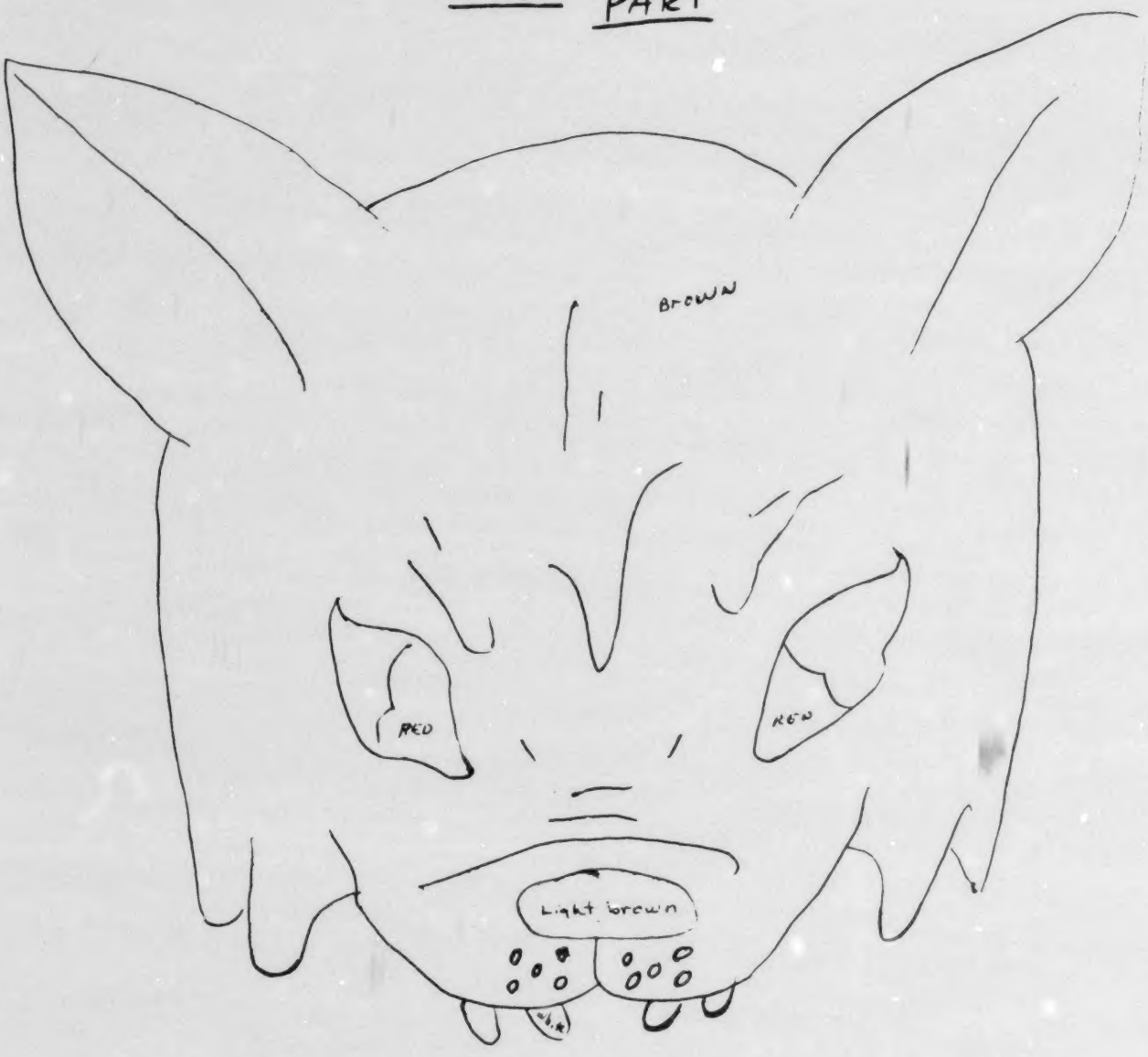
Pink Panther

Leo St



- - - louise McCurdy

FOX - "UPPER PART"



Louise McCartin

FOX - "LOWER" PART

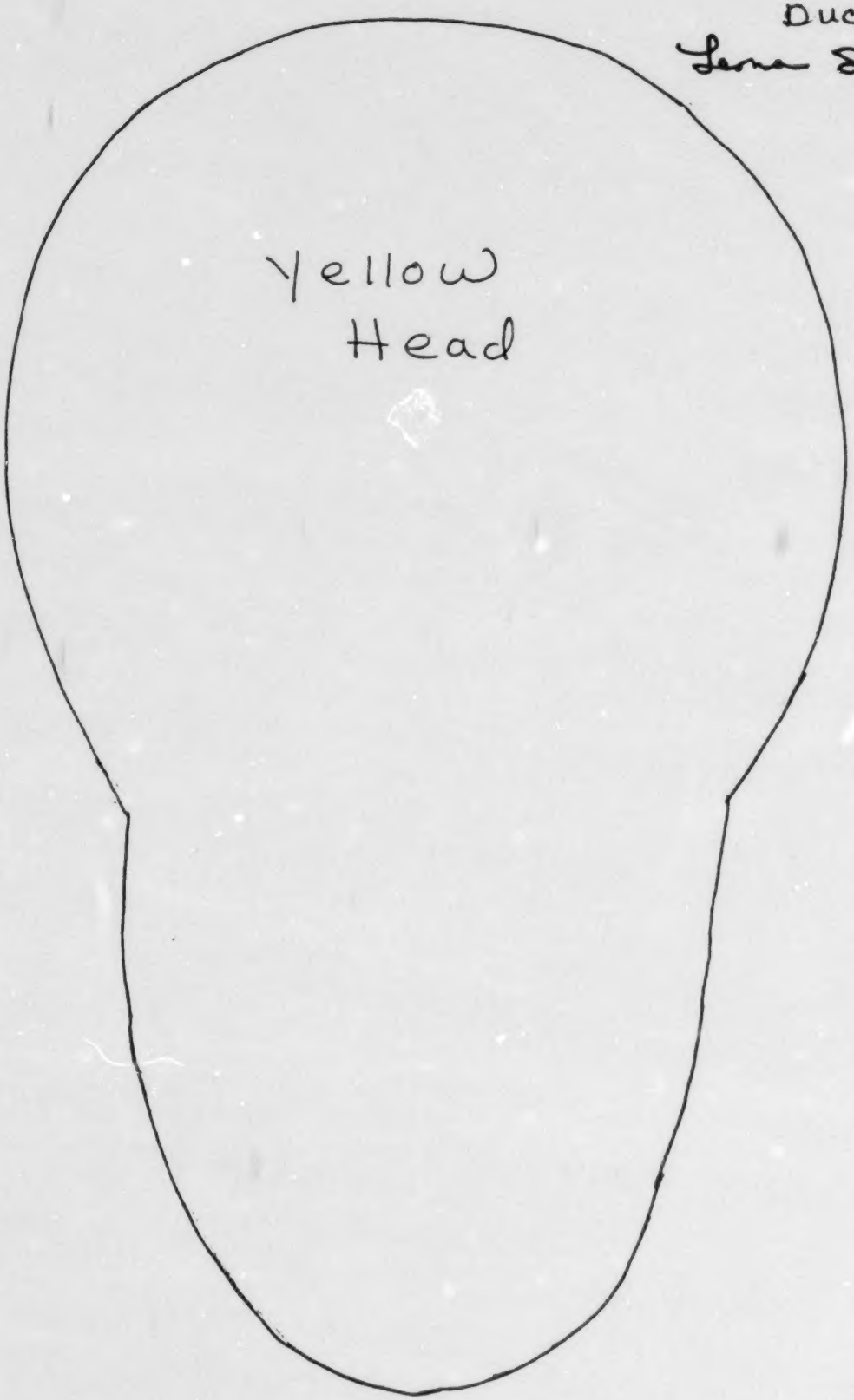
Orange felt to be glued to mouth opening on cereal box

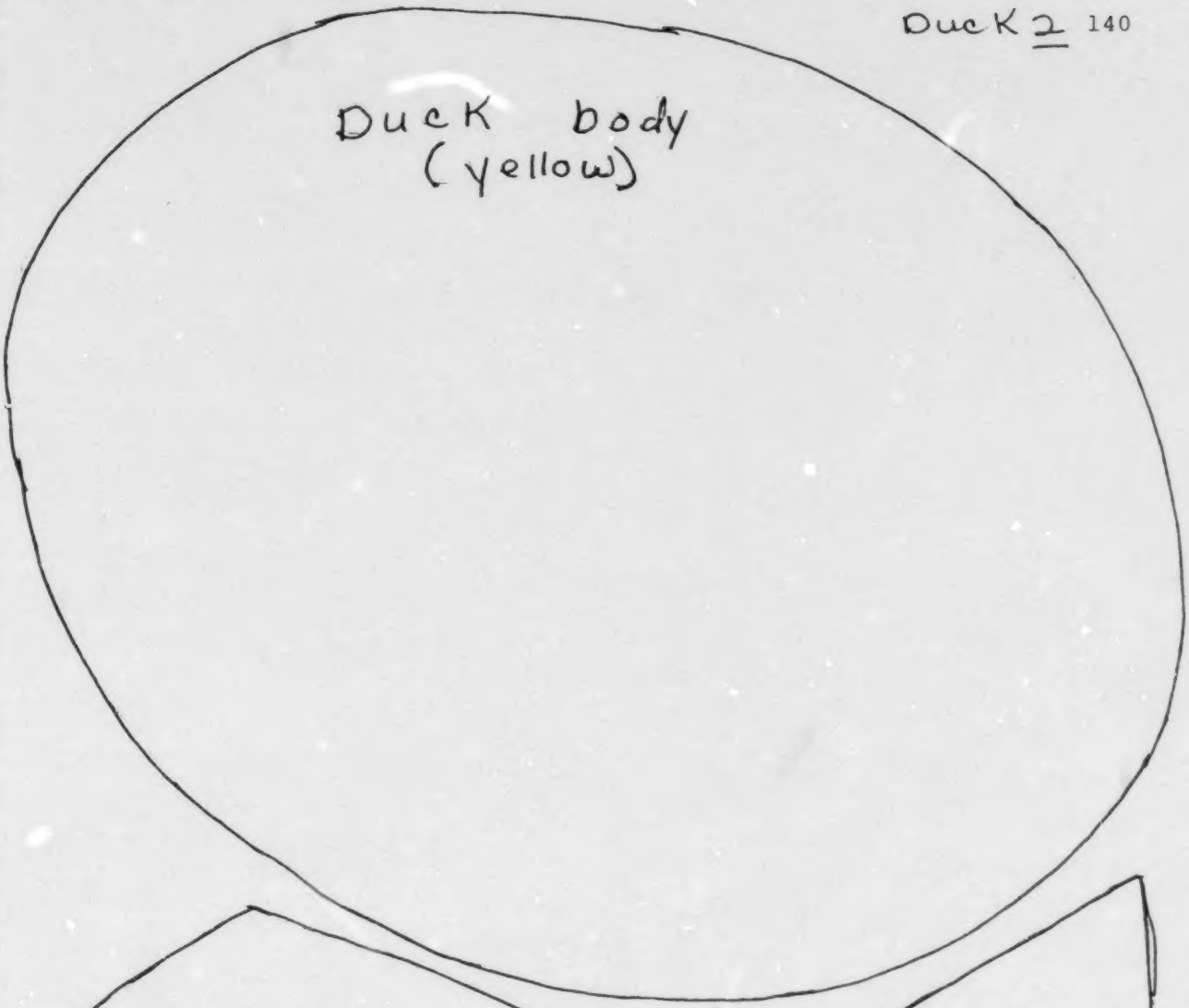
Puppet for small individual size cereal box

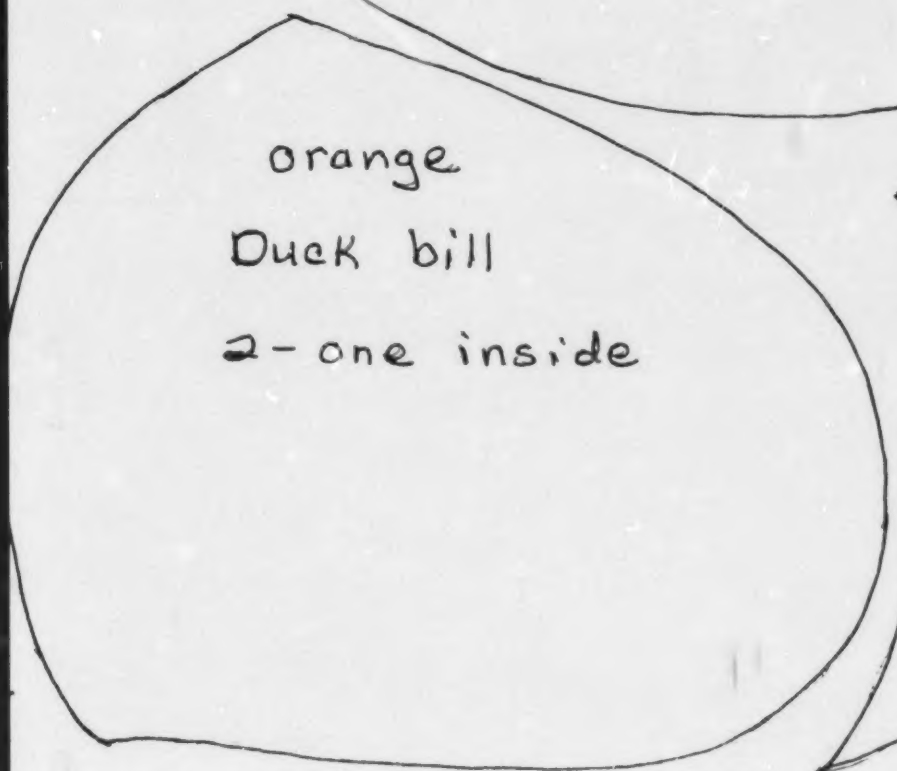
Evelyn Mae Vazzio

DUCK 1

Lorna Stayhorn

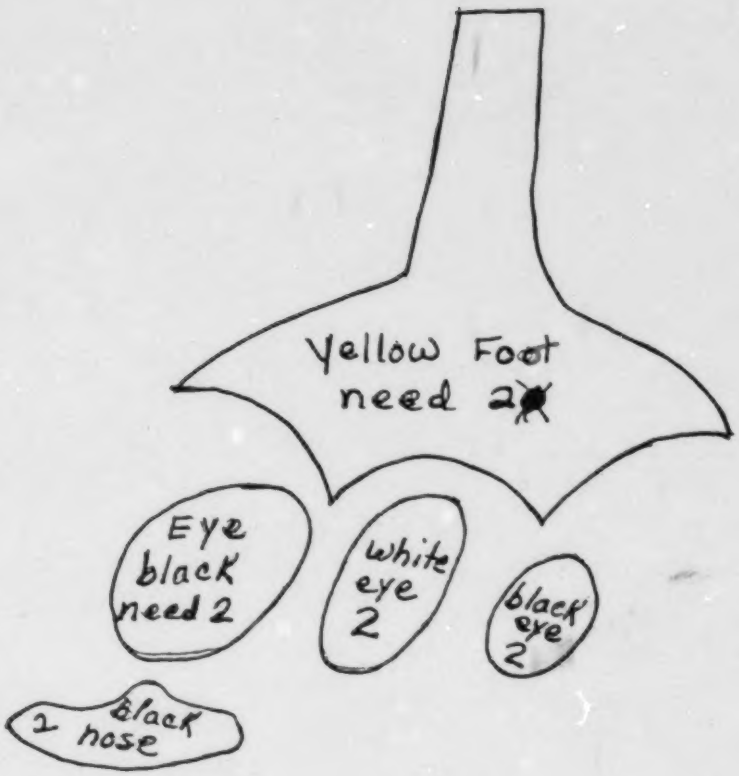


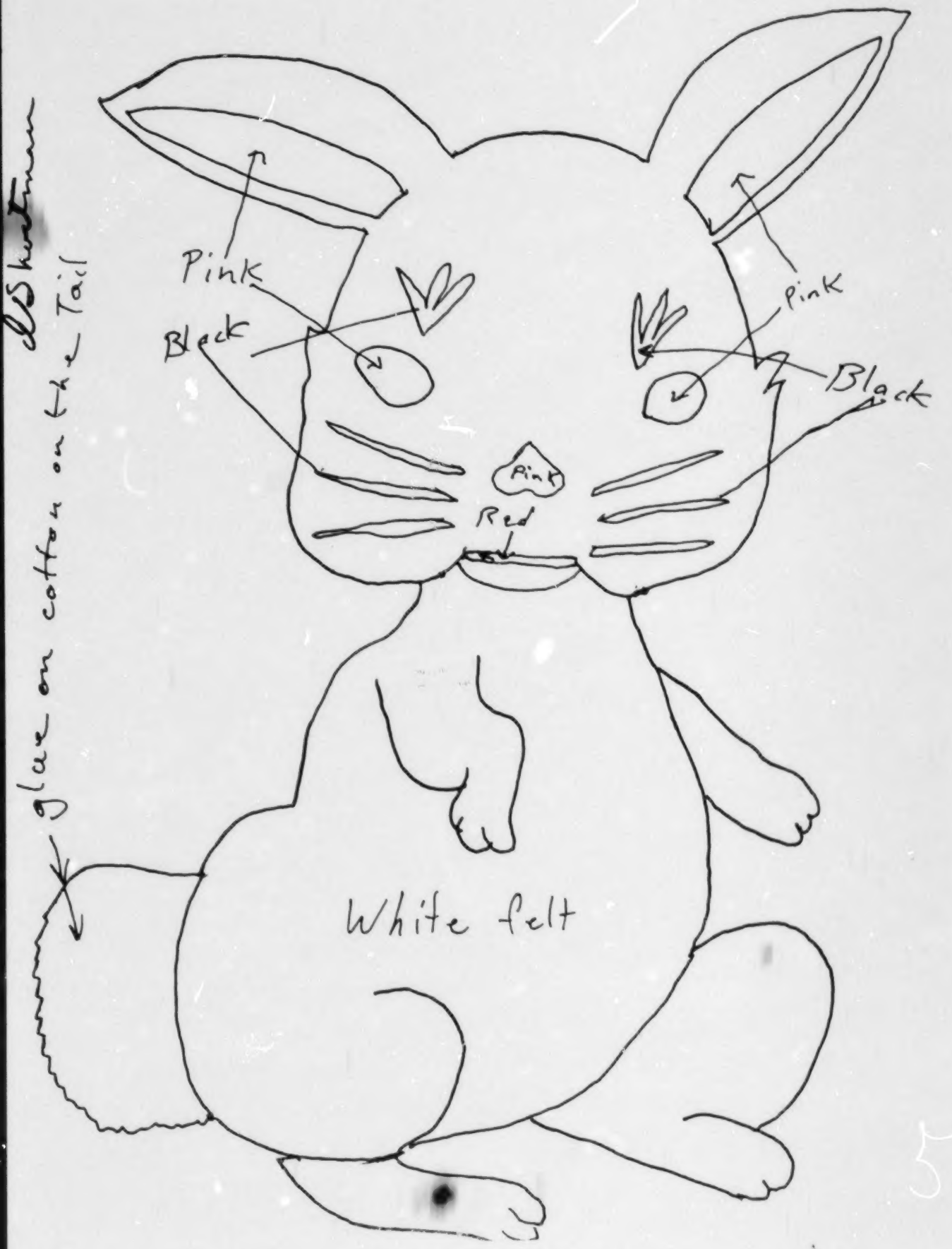

Duck body
(yellow)


orange
Duck bill
2 - one inside

yellow
wing
turn over
pattern for
2nd wing

Duck 3

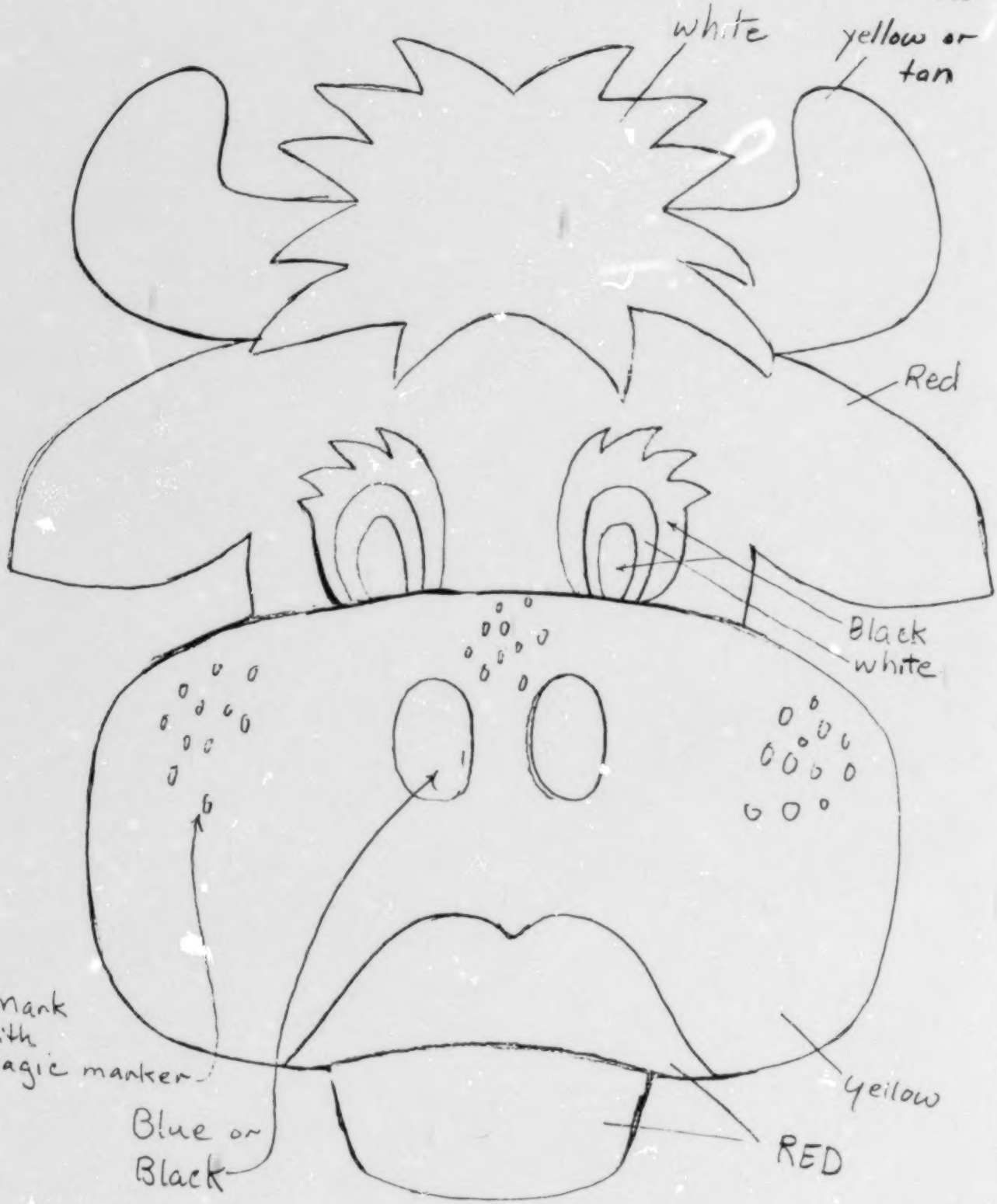

Yellow Foot
need 2
Eye
black
need 2
white
eye
2
black
eye
2
black
2 nose


Pink
Black
Pink
Black
Pink
Red
White felt
glue on cotton on the Tail

Mrs Sizemore's class

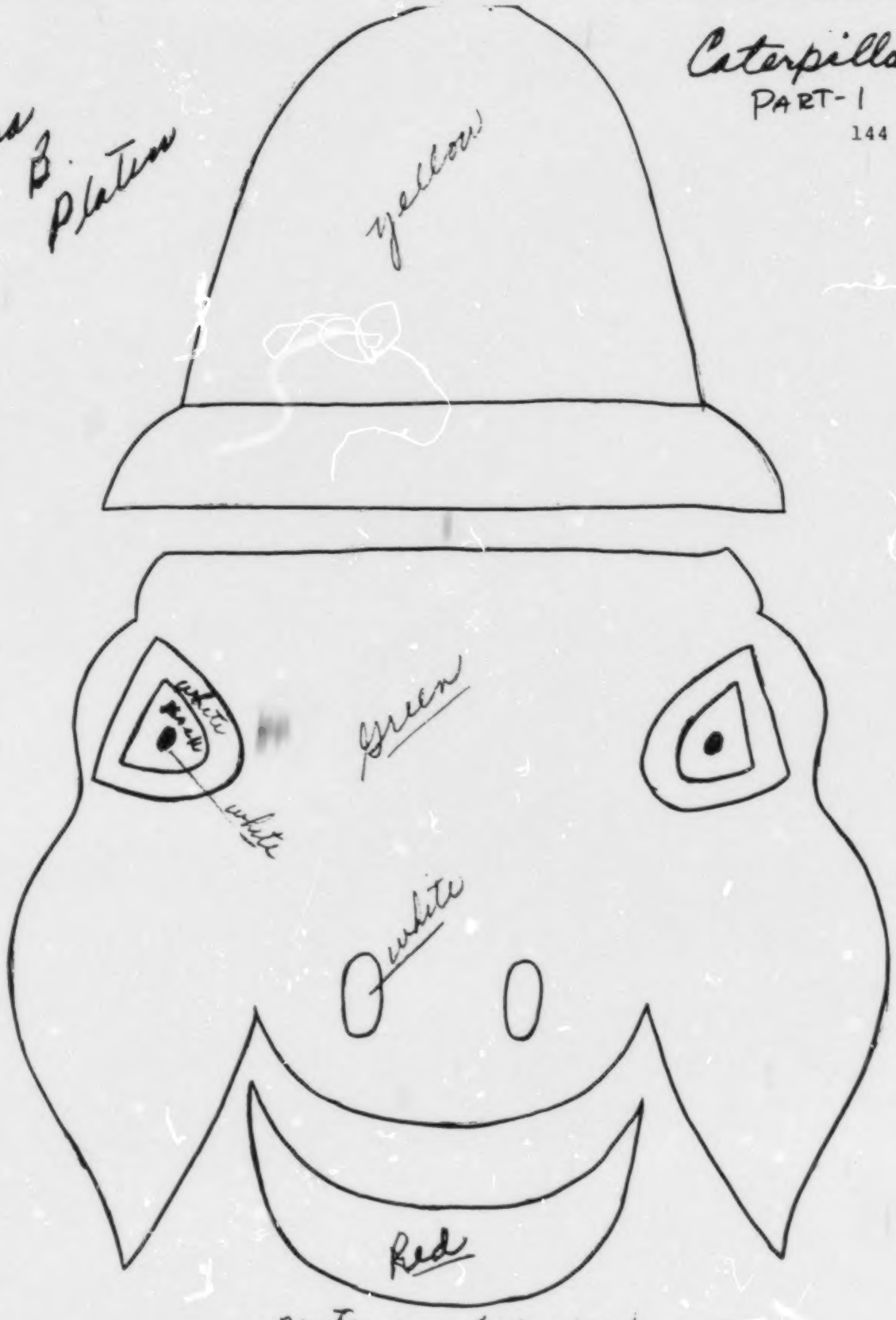
Tony H. Beyal Jr.

143



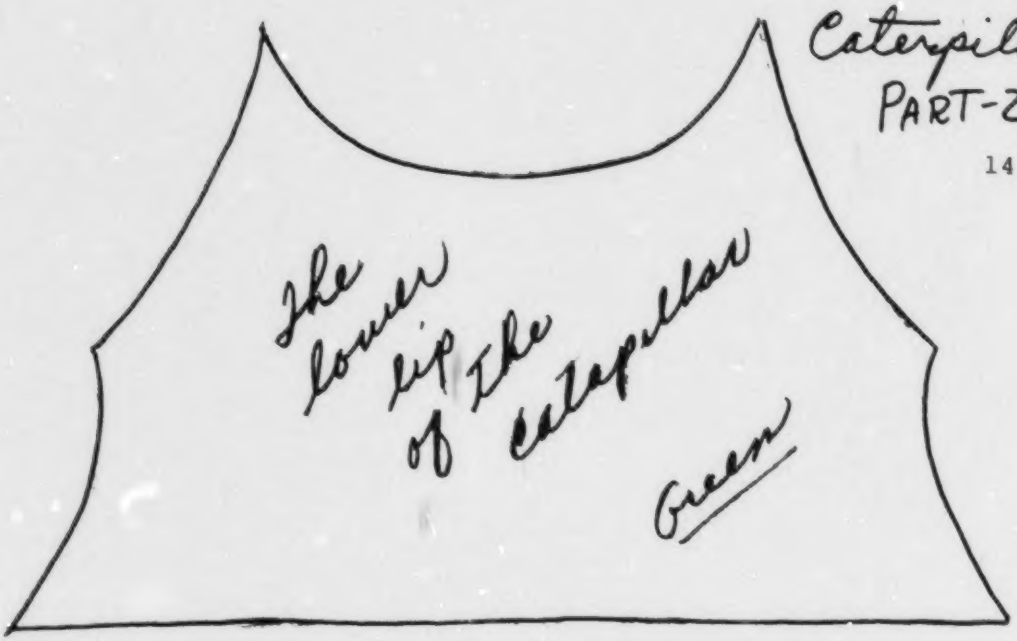
Caterpillar
PART-1
144

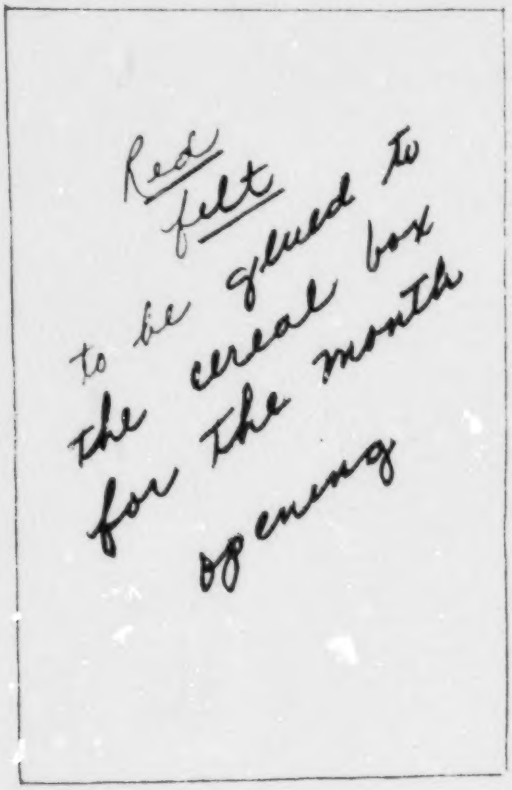
Reins & Platen

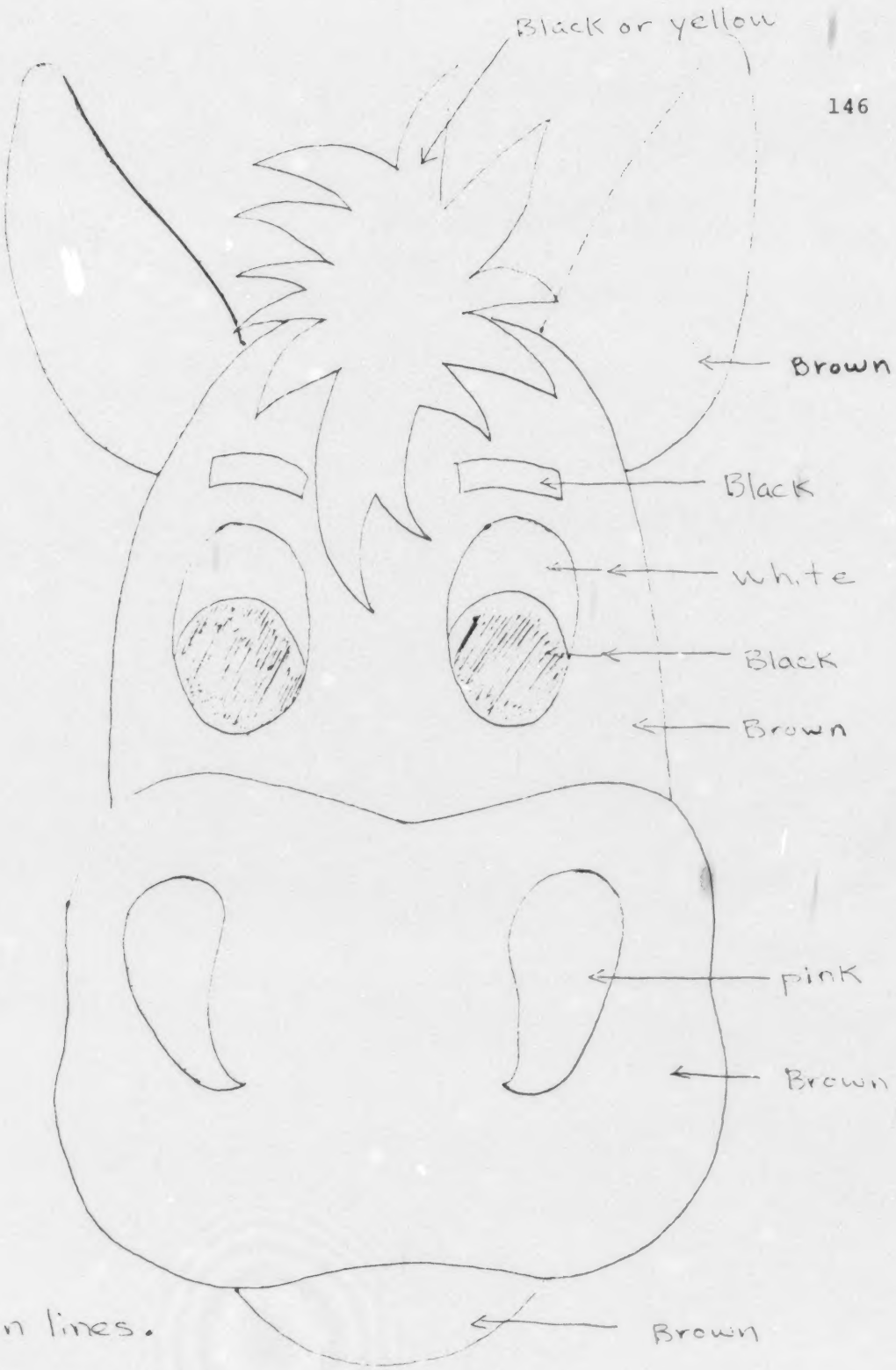


paste or glue on
to the Lower lip pattern

Caterpillar
PART-2

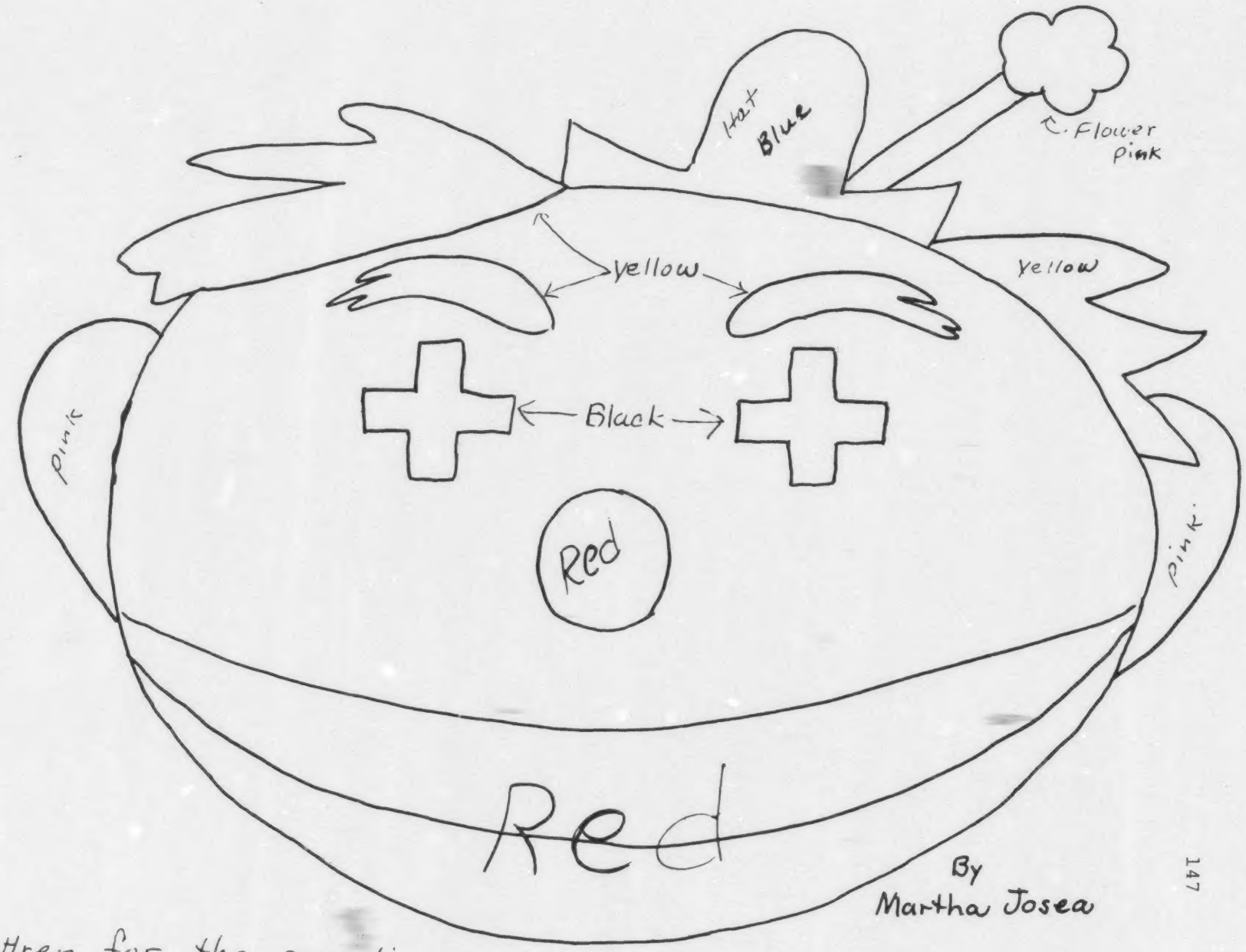






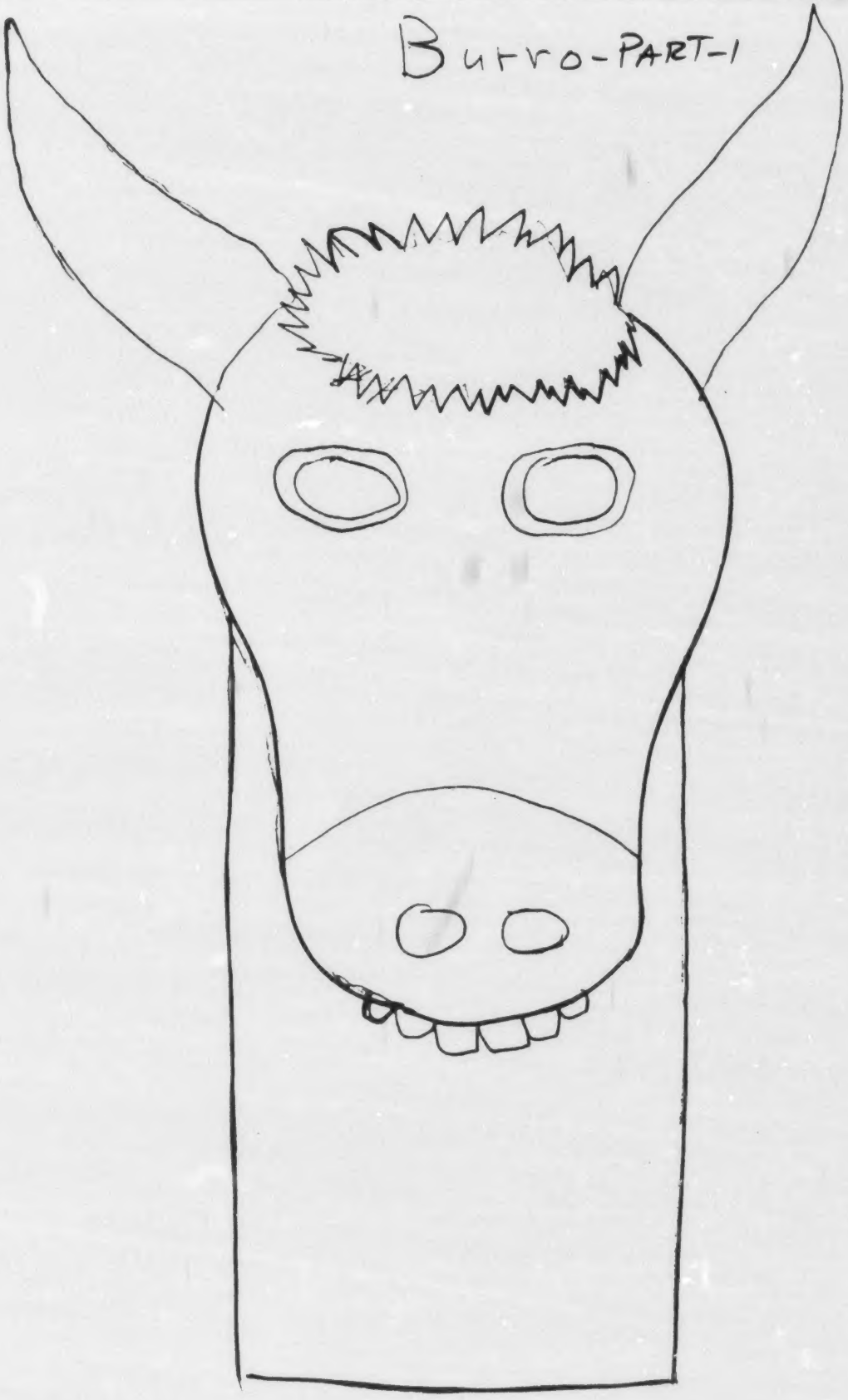
cut on lines.

Hazel Clark



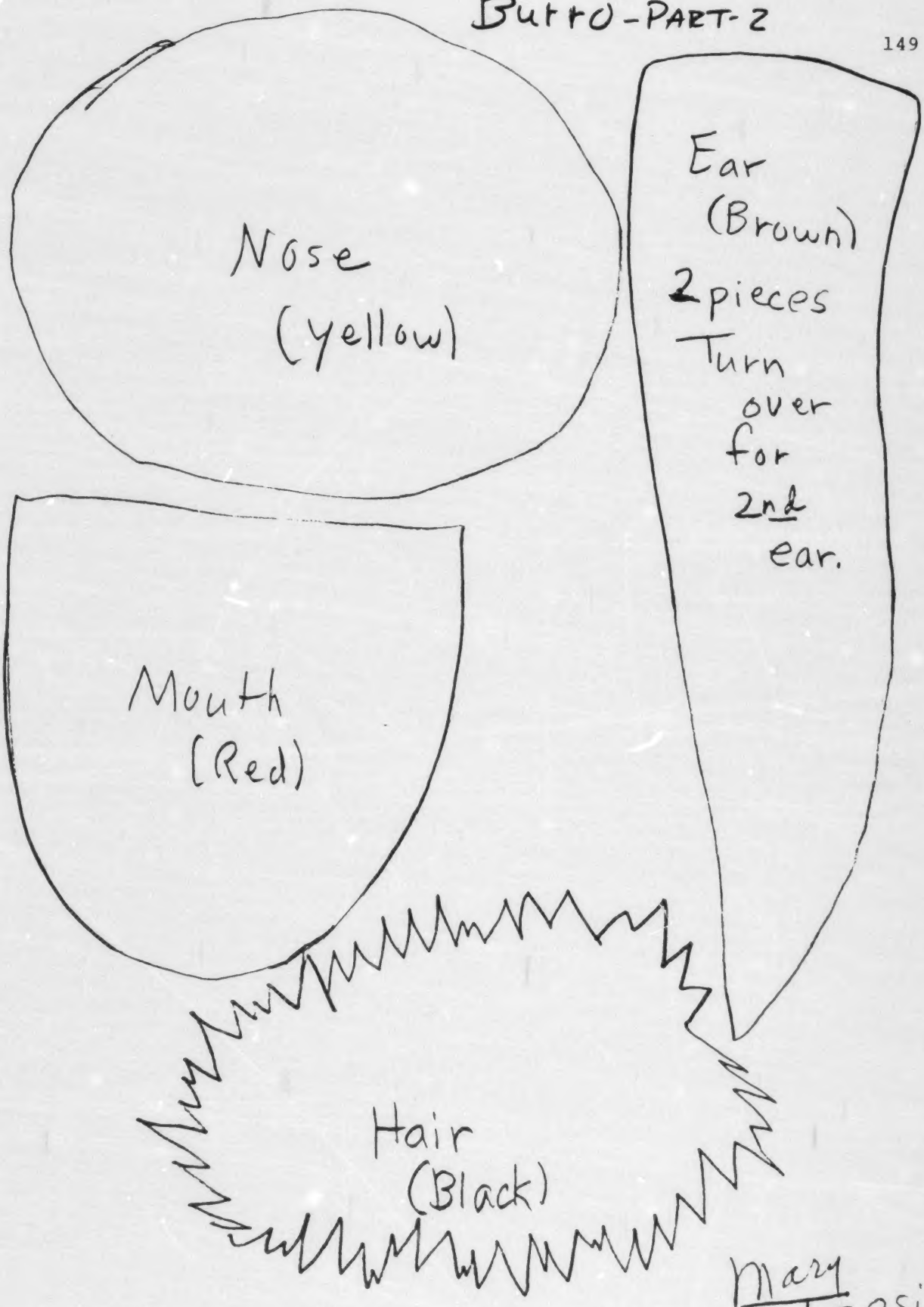
Pattren for the puppet

Burro-Part-1



Mary Isaac

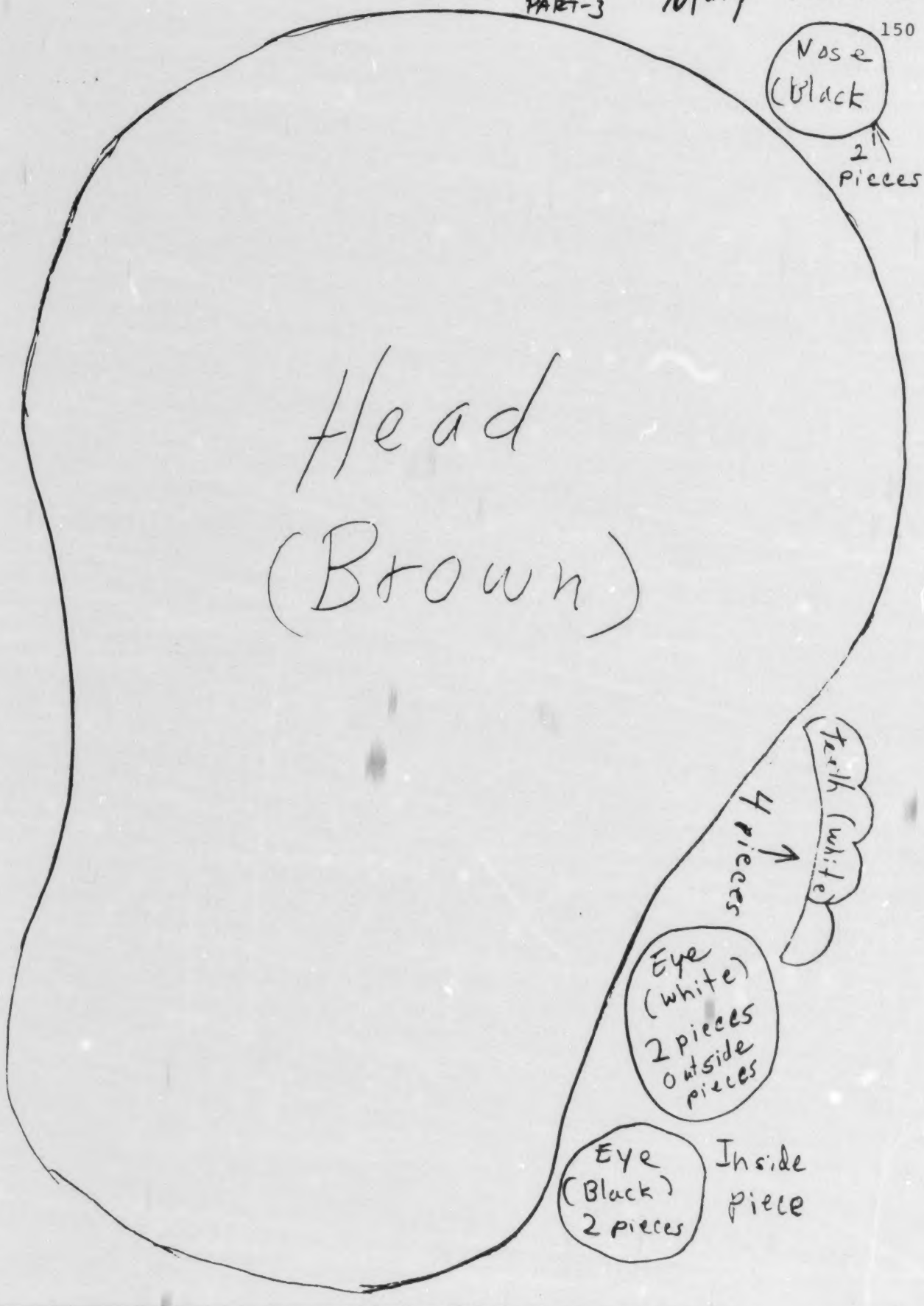
Burro - Part 2



Mary Tsosie

Burro- PART-3 Mary Tsosie

150

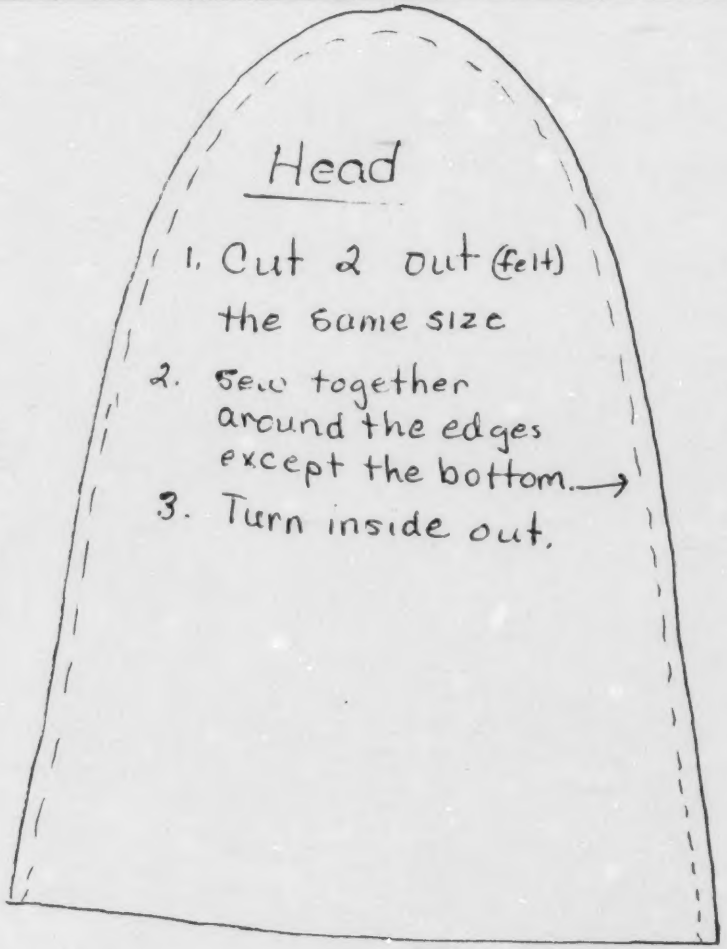


Sock Puppet - PART-1

1. Get any size sock and cut 1½ inches slit for the mouth.
2. Cut out a red felt material for the mouth.
3. Cut out eyes, nose, hair and eye brows out of felt material, glue or sew on.

Rose Lacao

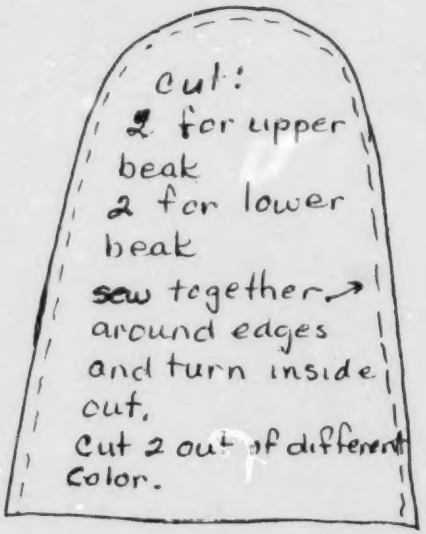
Sock Puppet - Part-2



= Two buttons for eyeballs (white)
These can be sewed or glued on the head

= Two pieces of Blue felt for eyes
These can be sewed or glued on to head

= 2wo pieces of brown felt for eyebrows.
Do the same = sew or glue on



Finished Puppet

Note: If you want to make this puppet bigger, just make the pattern bigger.

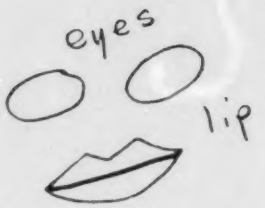
Rose Largo

S. McCabe

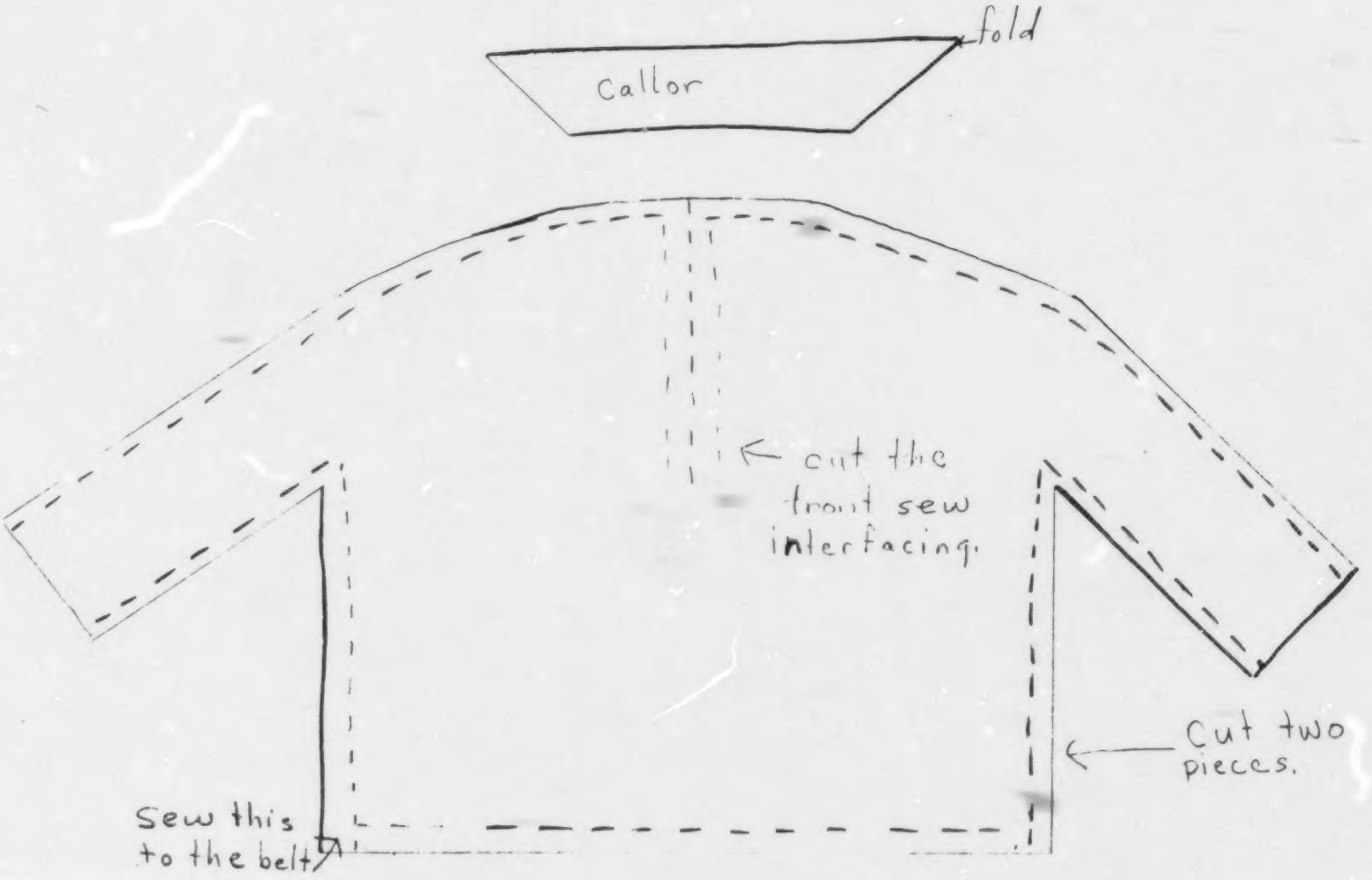
Pattern for the head.

Use black yarn for the hair. Black felt for eyes. Red felt for the month. White yarn for the bun. Stuff the head with cotton or kleenex. Add beads for necklace.

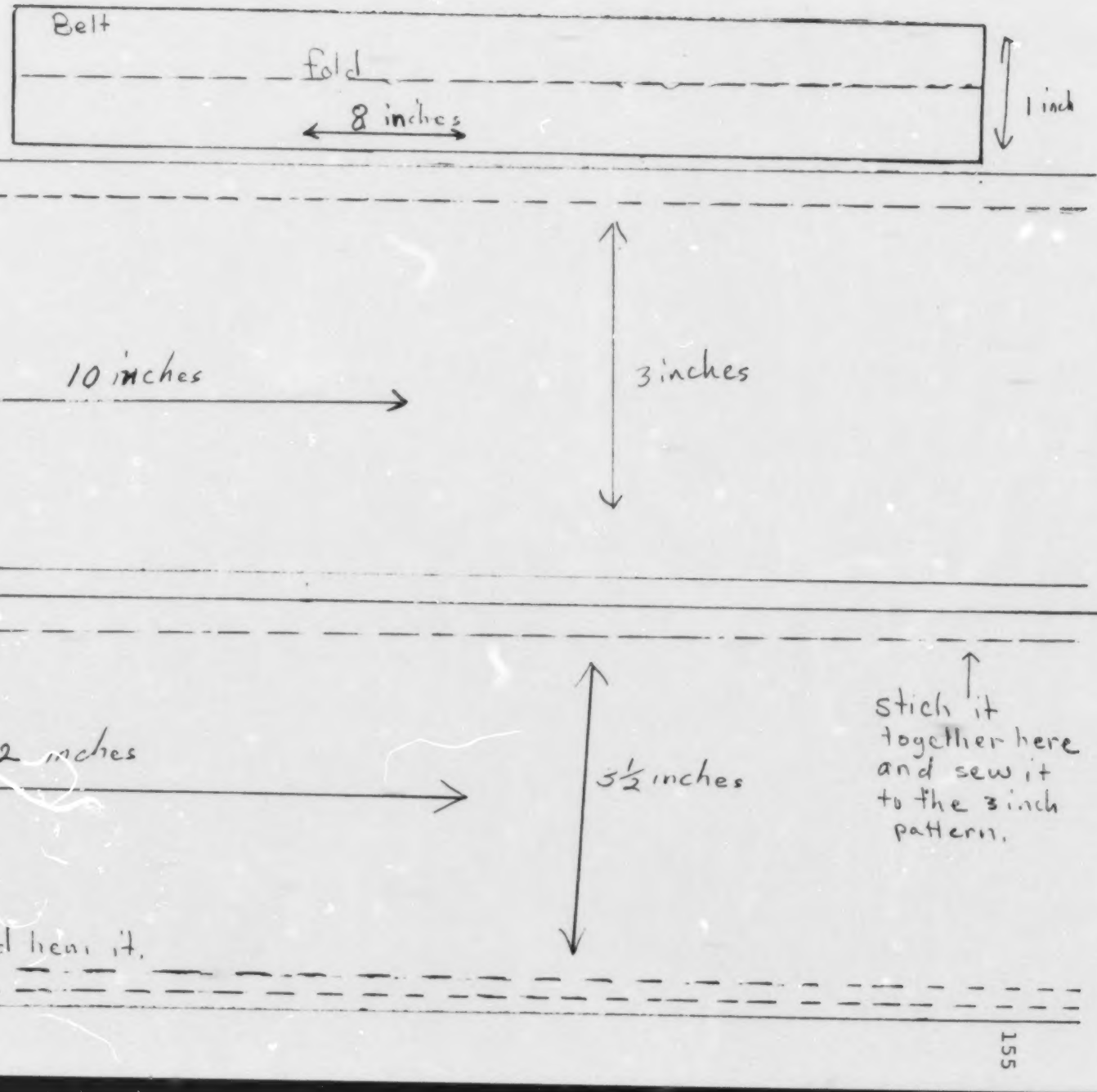
Navajo Puppet. PART-1



Blouse Pattern
for
Navajo Puppet - PART-2

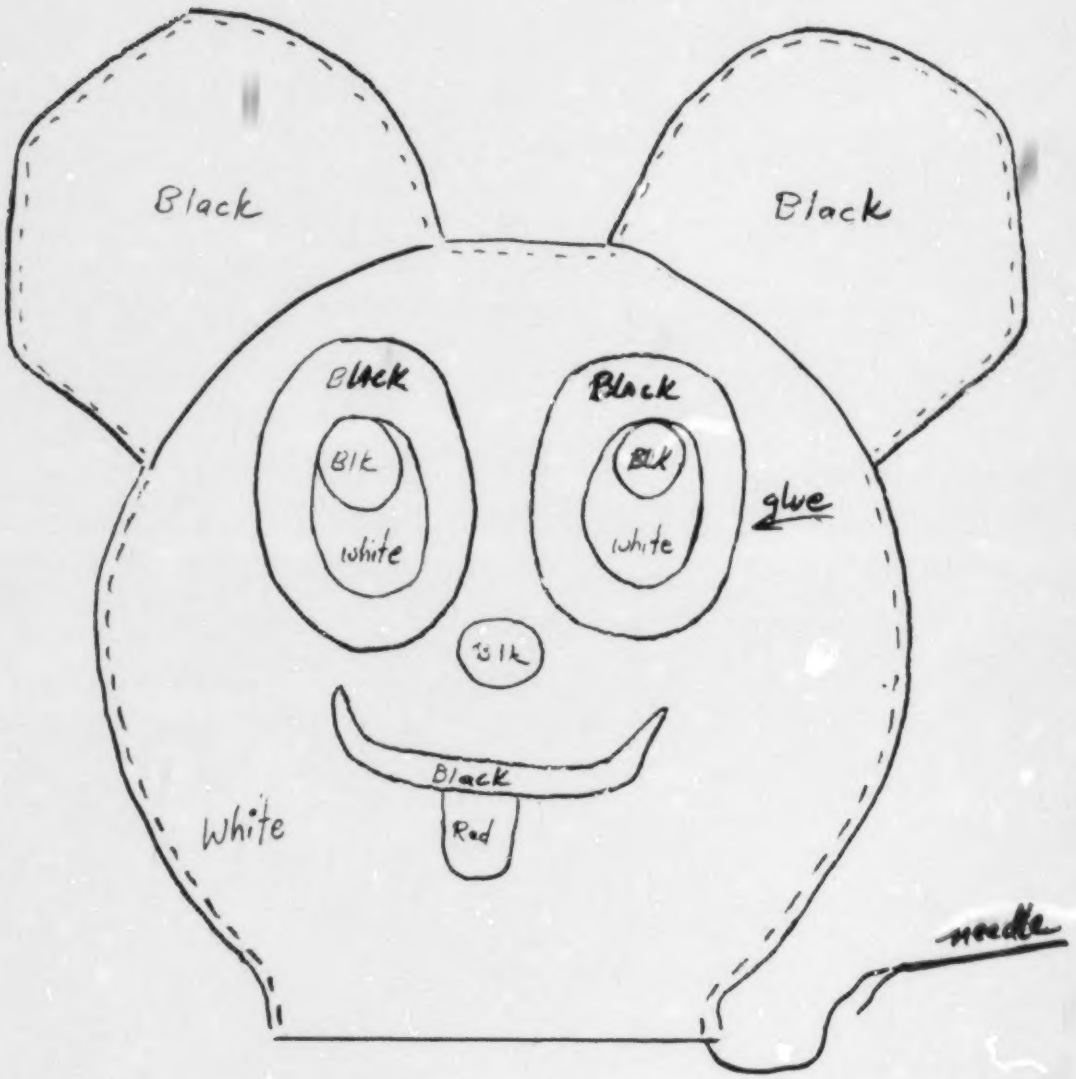


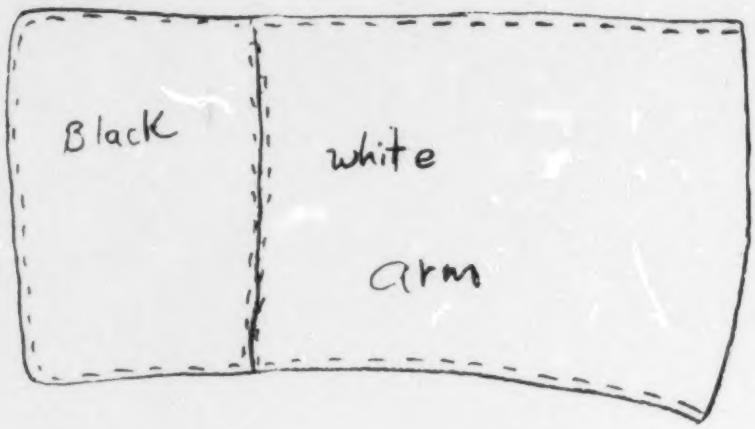
Skirt Pattern for Navajo puppet. PART-3



BEAR - PART-1

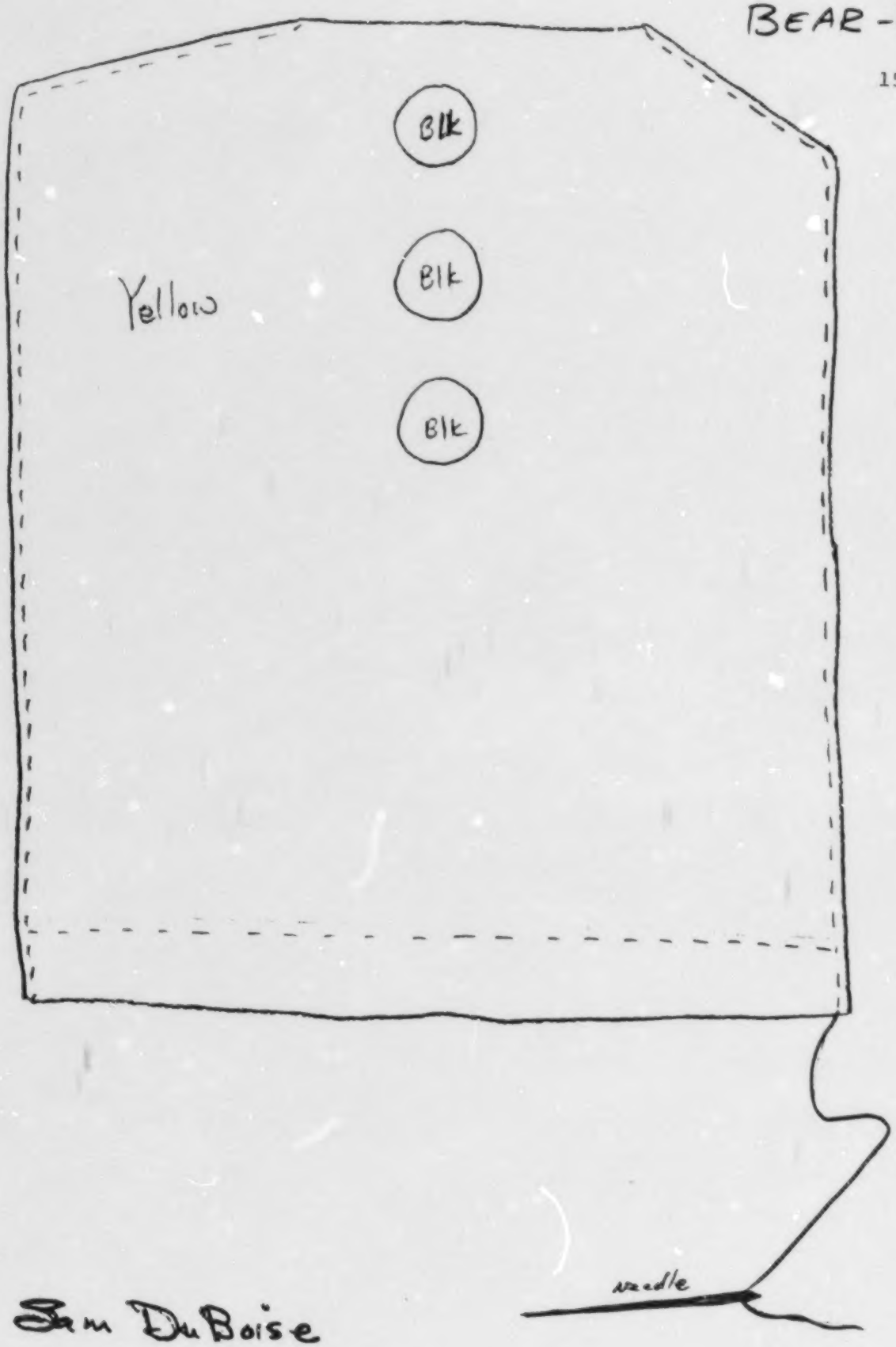
Sam DuBoise





Make 2 arm from same pattern.

BEAR - PART-2



Sam DuBoise

Pattern for dog 158

Annie T80

Made from cloth

Head
cut two

cut here for ears
sew ears near corner

cut here for mouth

Gray, Brown, or Brown

1. Sew ears close to corners
2. Sew two parts of head together
3. Sew upper part of nose onto head
4. Sew lower part of nose to upper
5. Sew tongue to mouth - tongue varies according to size and width. cut one
6. Sew bottom of mouth on
7. Turn hem or add elastic to hold firmly
8. Add black button eyes.

under part of nose

gray, black or brown

cut one

bottom part of mouth

cut one

gray, black or brown

Pattern for dog.
Annie Tso

upper part of nose

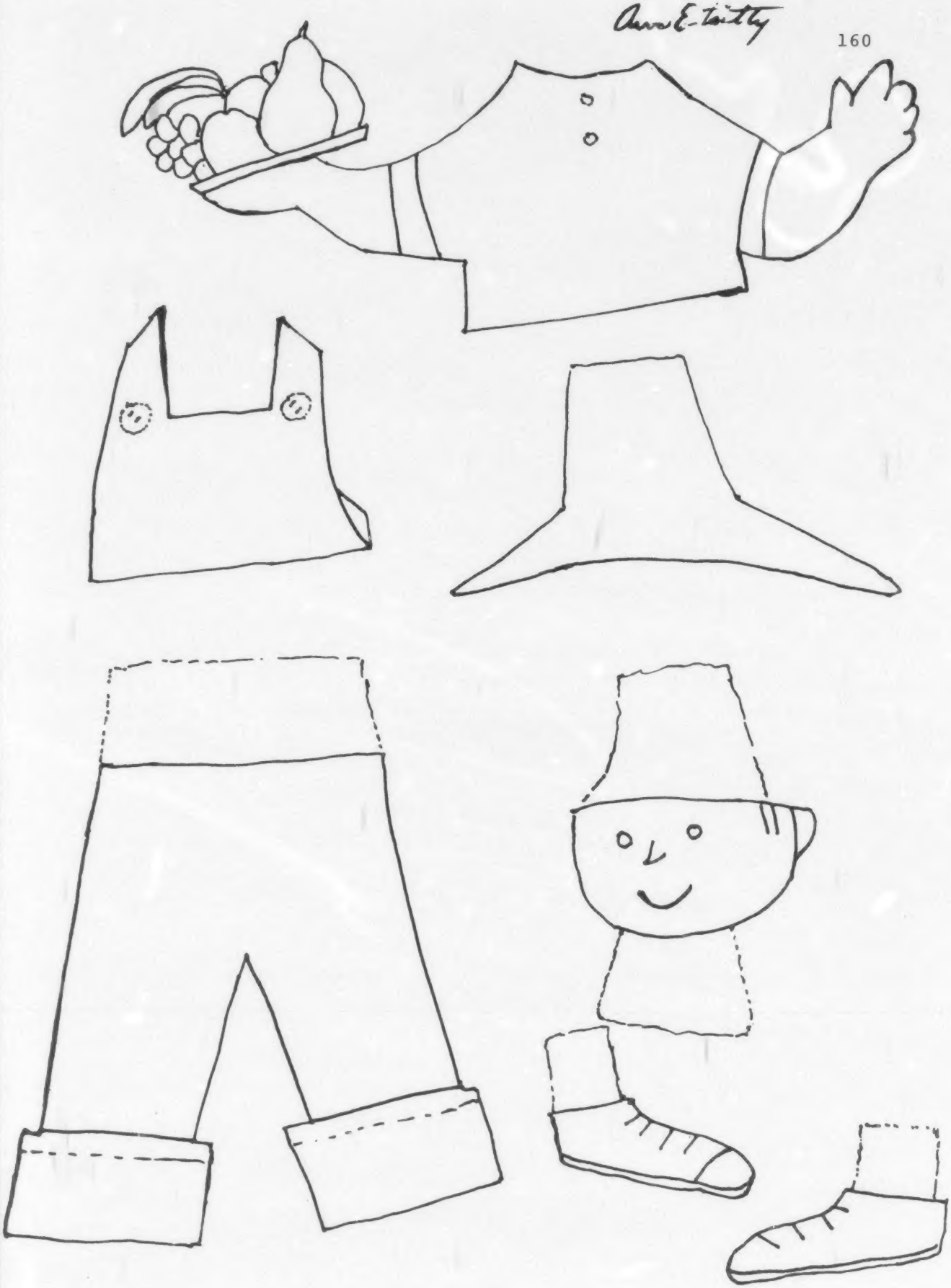
gray, black, or brown

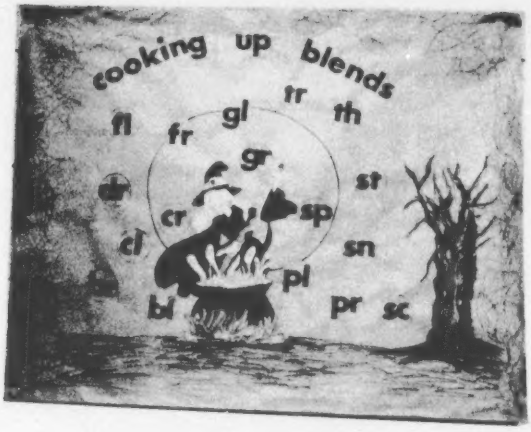
cut one

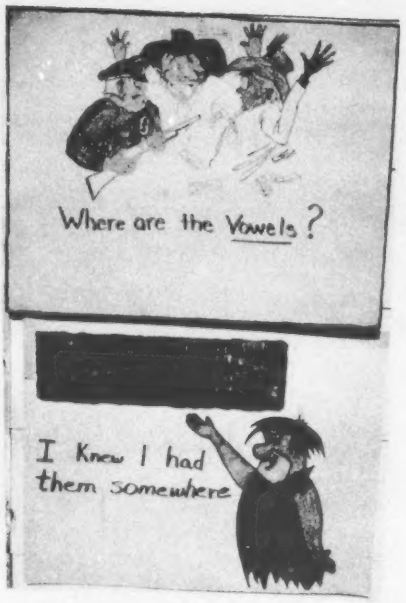
Ears

cut two

gray, black, or brown




cooking up blends
fl
fr
gl
gr
tr
th
st
cr
sp
cl
sn
pl
bl
pr
sc

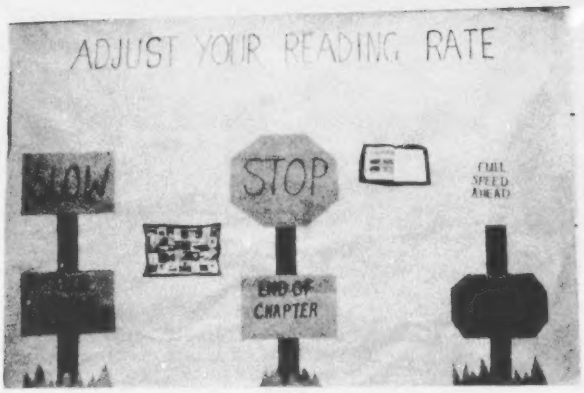

Where are the Vowels?
I Knew I had them somewhere

join the health parade

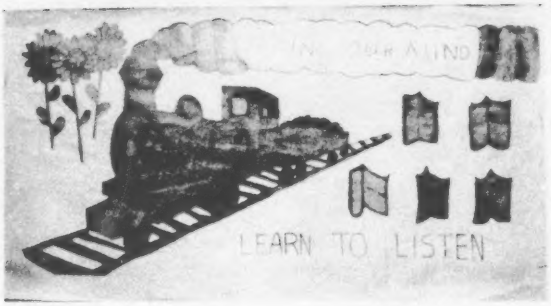
our friend mr. sun
gives us light
gives us warmth
make
Plants grow

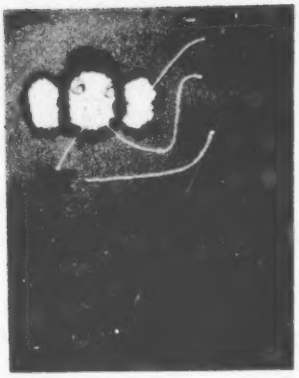
You'll go nuts over these.

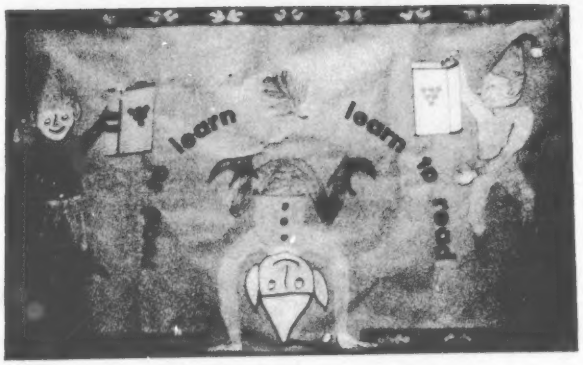
Read
For
Pleasure


ADJUST YOUR READING RATE
SLOW
STOP
END OF CHAPTER
FULL SPEED AHEAD

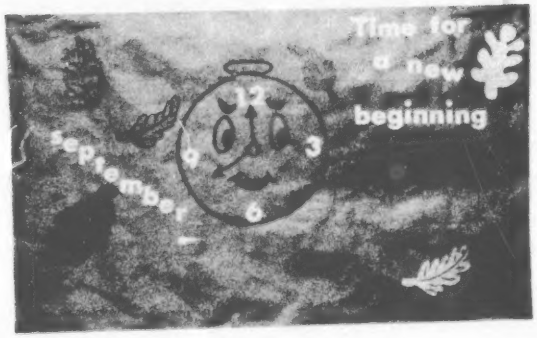
story problem
theme
setting
characters
climax
story elements

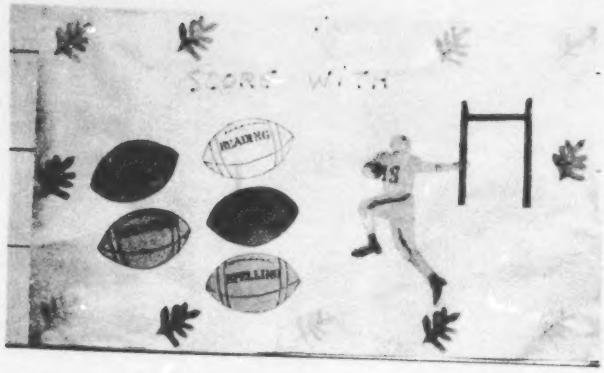

LEARN TO LISTEN

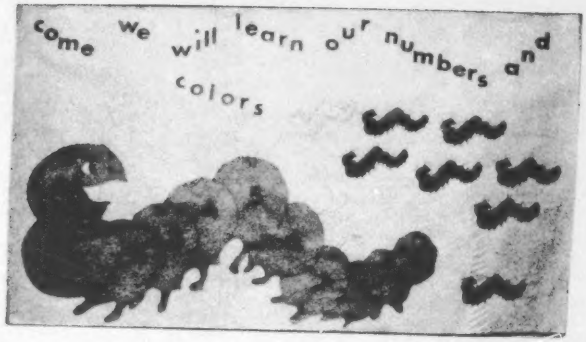


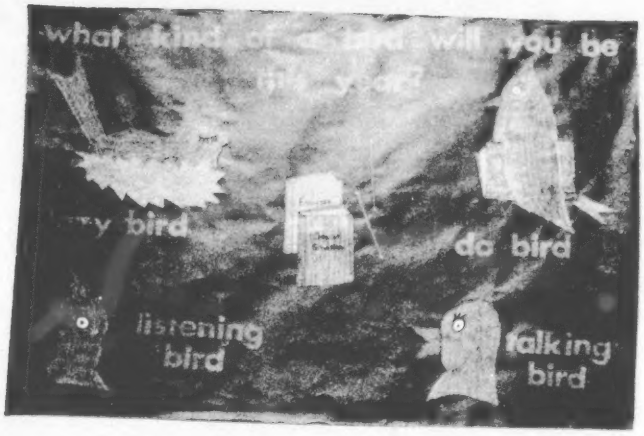

learn
learn to read

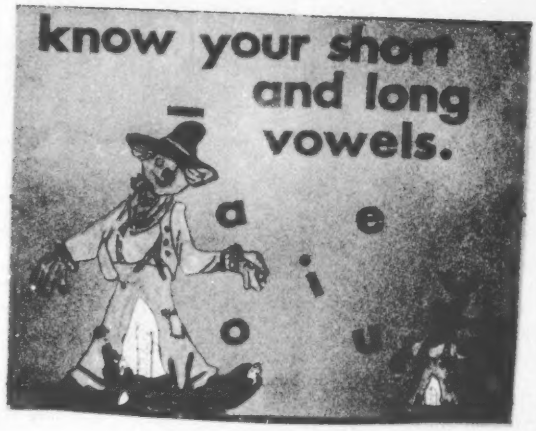
rainy day reading

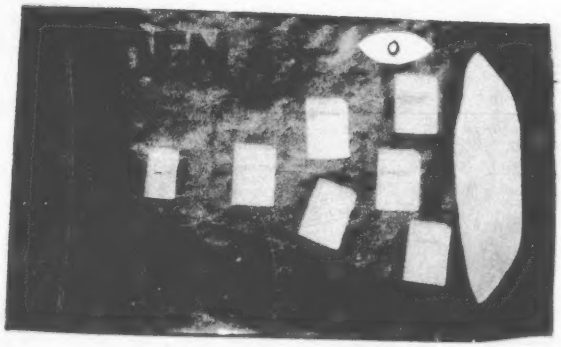

Time for a new beginning
September

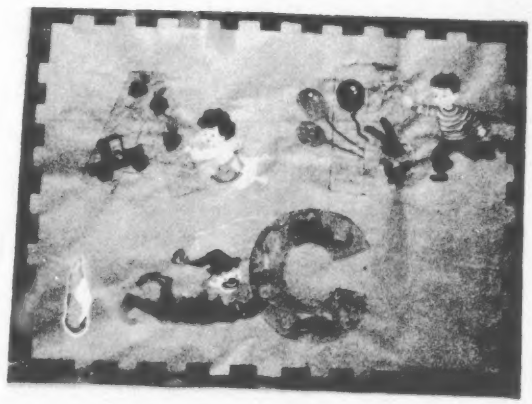

READING
SPELLING


come we will learn our numbers and
colors


what kind of
will you be
bird
do bird
listening
bird
talking
bird


know your short
and long
vowels.
ā
a
e
i
o
u





Bozo will give you a balloon for good behavior.

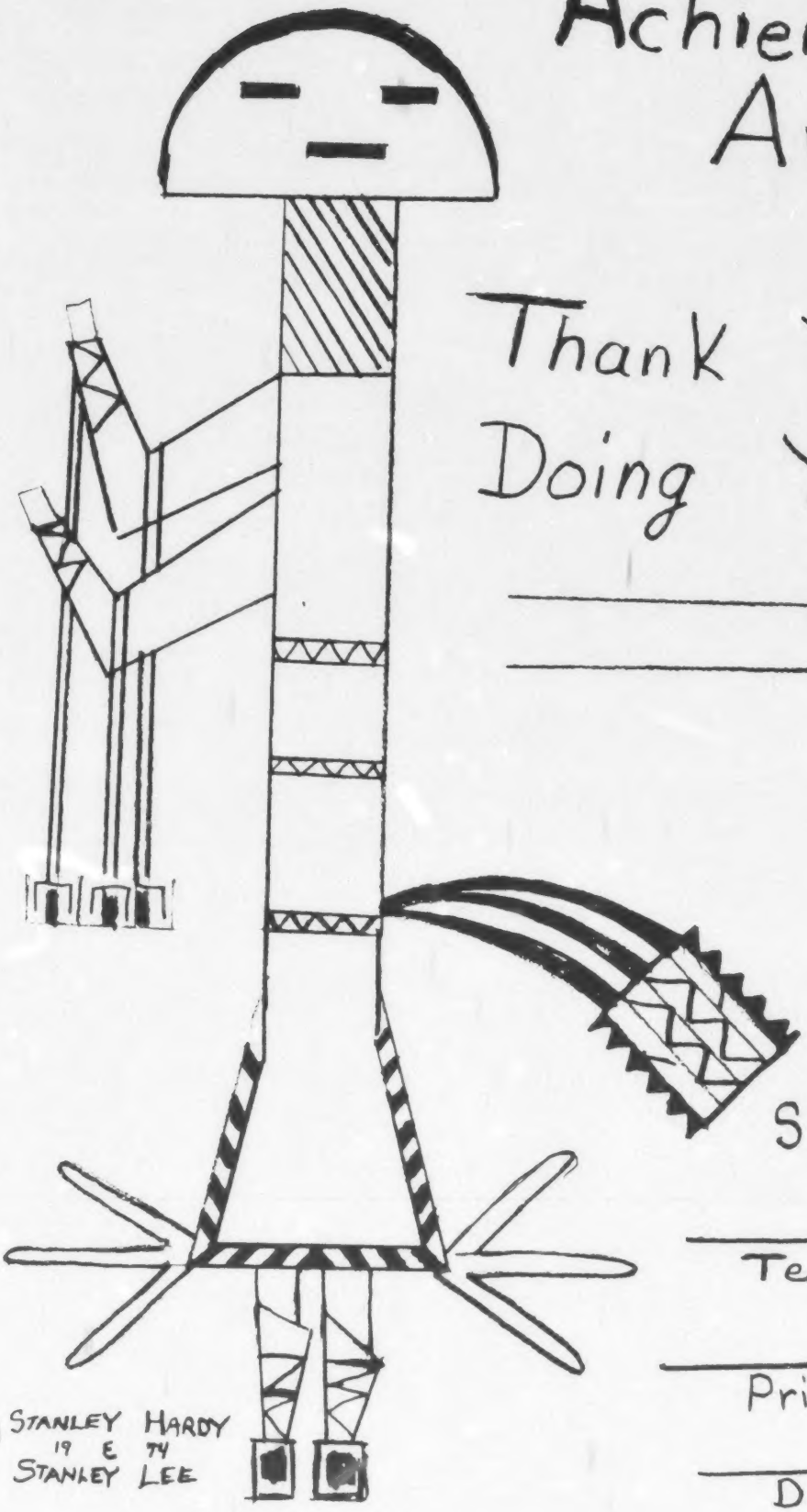
Name:

Grade:

Date:

By: Leona Strayhorn

Achiement Award-



by STANLEY HARDY
19 E 74
STANLEY LEE

Thank You For Doing Your Best..

_____

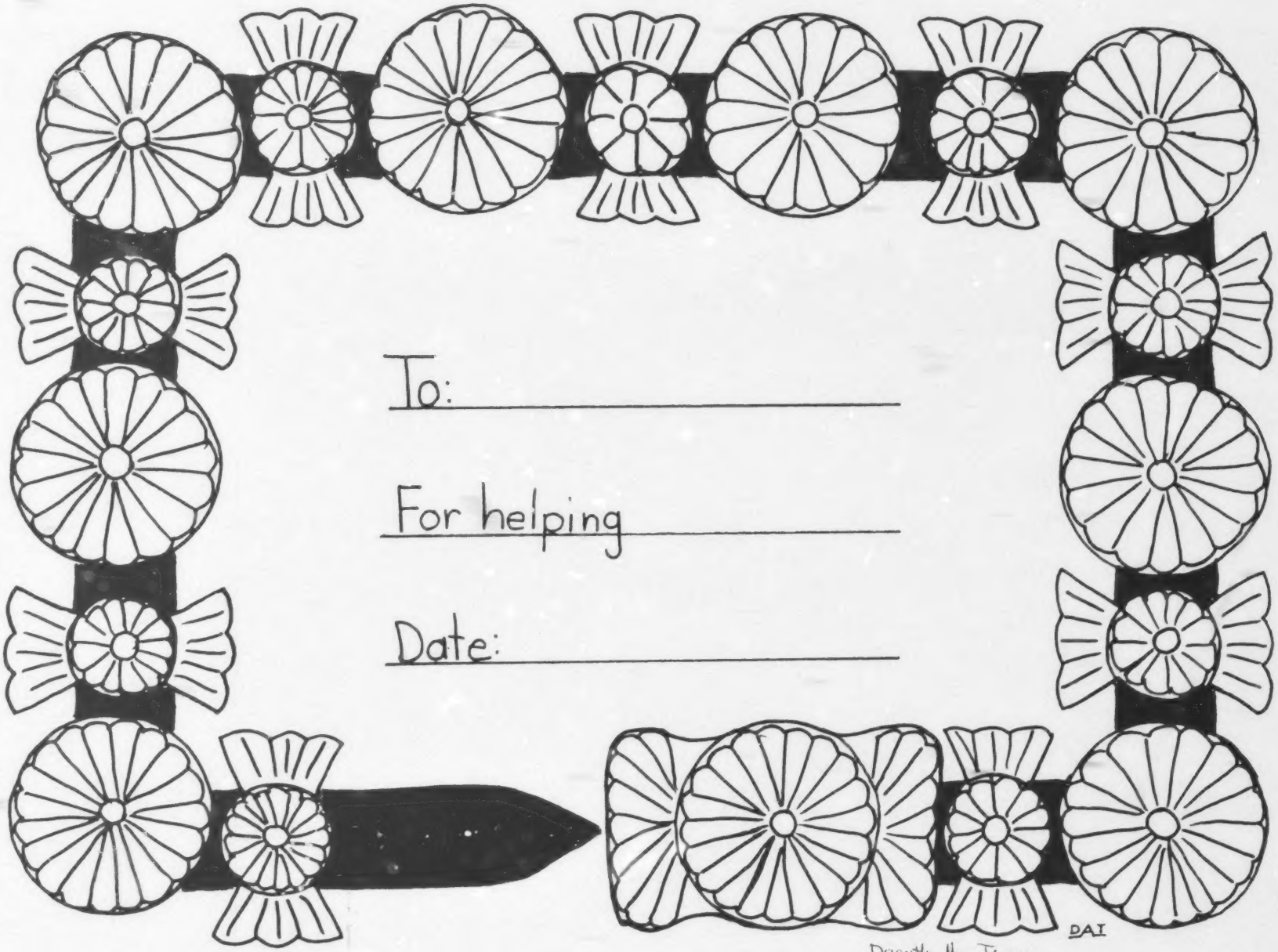
_____

Signed:

_____
Teacher

_____
Principal

_____
Date


To:
For helping
Date:
DAI
Dorothy Ann Tsosie

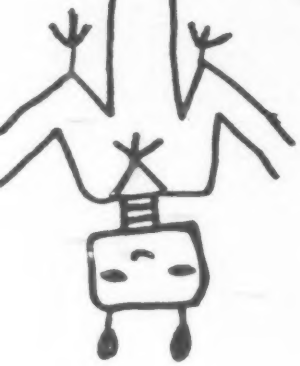
Good Attendance Award

_____ names _____ has been here

_____ day the year _____

_____
principal

_____
teacher



I'll give you my best Bone

To _____

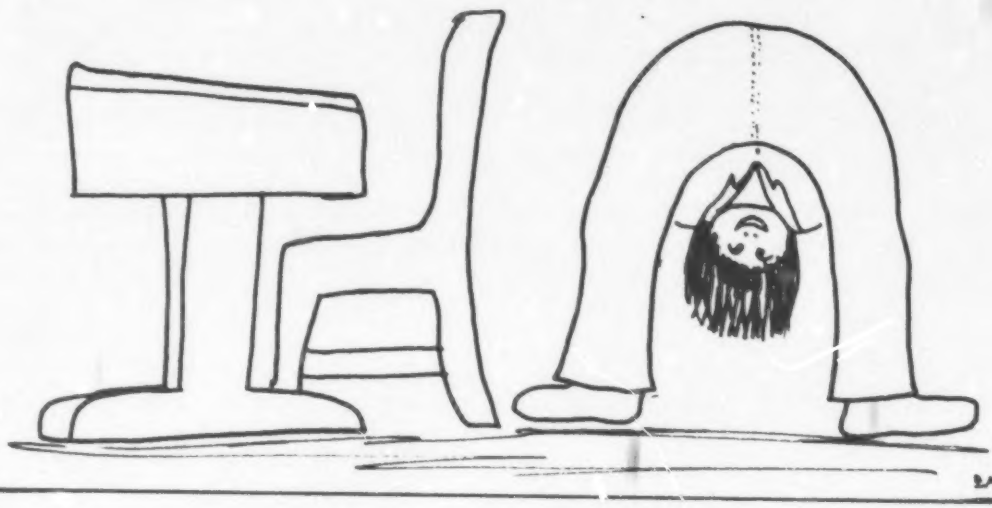
For _____

Date _____

_____ Principal

_____ Teacher

Thanks for staying in your chair.



Name: _____

Grade: _____

Date: _____

Dorothy Ann Tees e

AWARD

THANK YOU...
HAVING A STUDENT
LIKE YOU DOING SUCH
A FINE JOB

_____ (NAME) _____

_____ (Subject) _____

TEACHER _____

DATE _____

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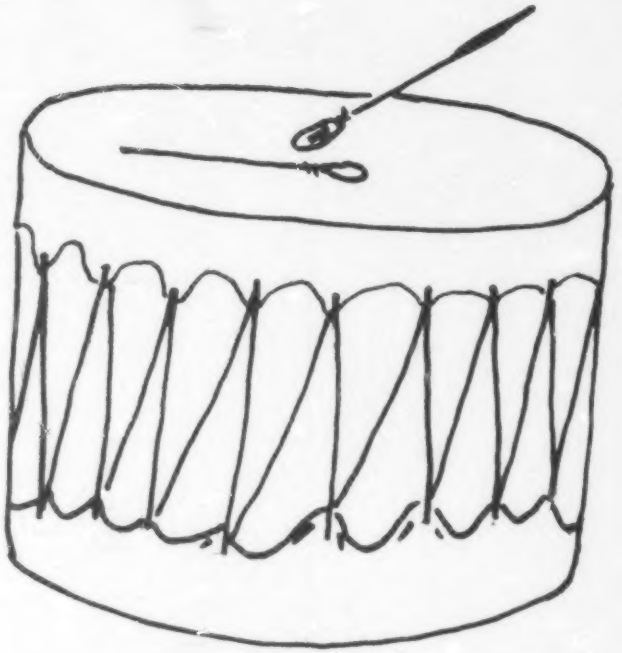
LSHelp

DRUM BEATS FOR



NAME _____

IN _____ (SUBJECT)

TEACHER _____ WITNESS _____ DATE _____

YOU'RE TOPS

IN (Subject) _____

TO (NAME) _____

GRADE _____

TEACHER _____

DATE _____

AIDE _____

Gee, I'm proud of you for the good job you did today.

Name: _____

Date: _____

Grade: _____

Name: _____

Date: _____

Come and join the crowd and do your thing!

STANLEY LEE

You're Beautiful today!

You listened.

To: _____

From: _____

Witness: _____